Arabic Grammar For Beginners

Based On Al-Ājrūmīyyah

By Abdul Aleem

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What is the Ājrūmīyyah?

Al-Ājrūmīyyah is a classical Arabic grammar book written in the 13th century by the Moroccan scholar Muhammad ibn Da'ud as-Sanhaji. It is considered to be the go-to book for beginners to learn Arabic grammar across the Arab world.

I am just getting started with Arabic. Is this book suitable for me?

The only way to really learn Arabic, in my opinion, is through Arabic. What I mean is, you need to get to a stage where you depend on Arabic books to learn Arabic. When you don't know a word, you open up an Arabic – Arabic dictionary and not an Arabic-English one. The sooner you get to this stage, the more exponential your results are going to be insha'Allah.

So I would encourage you with all my heart to try and learn the simple Mutun, like the Ājrūmīyyah in Arabic. But a Matn like Ājrūmīyyah, is only beneficial with a really good Sharh (explanation). The thing is, listening to an Arabic explanation at the outset can be a bit like diving into the ocean. So I have decided to put together a brief explanation of the concepts in the Ajrumiyyah, which I hope will give you a deep understanding of the text. The lessons are structured in a way that will insha'Allah give you a comprehensive overview of Arabic grammar. The lessons will be divided into different posts, insh'Allah.

Before You Get Started With This Series:

This series is not for absolute beginners. There are plenty of excellent tutorials and free courses out there offering lessons on basic Arabic grammar and sentence structure – like the types of sentences in Arabic, forms of the verb, basic vocabulary etc. If you don't understand these things, then I suggest you take a few lessons on them first. Once you get the basics down this course can help you get a complete overview of Arabic grammar, insha'Allah. This will give you insights into the workings of I'rab, and a better understanding of Arabic. To keep things short, these posts are written in a very condensed manner. I am also working on a series of video modules to explain these lessons in more detail, insha'Allah. So please sign up to be notified about new posts so you don't miss it.

الكلامُ: هُوَ اللَّفْظُ المُرَكَّبُ المُفِيدُ بِالوَضْعِ،

Translation: Speech: It is the beneficial composed utterance that conforms (to the rules of Arabic)

What is speech? Here we find the definition of speech: **Any composed utterance that is beneficial in the Arabic language.**

- اللَّفْظُ It has to be spoken as opposed to writing.
- المُرَكَّبُ It has to be composed of two or more words. But sometimes a single word like قُم (stand up!) can be considered as a composed sentence as it expresses a meaningful sentence.
- المُفِيدُ It has to be coherent and meaningful. If you say a bunch of random words that don't form a meaningful sentence it is not considered as 'kalam'
- الوَضْعُ means that it has to follow the rules of the Arabic language.

وأَقْسامُهُ ثَلاثَةٌ: اِسْمٌ ، وفِعْلٌ، وحَرْفٌ جَاءَ لِمَعْنَى.

Translation: And it is divided into three types: noun, verb and particle that conveys meaning.

This is an extremely important classification that will help you determine the l'rab of any text. **All Arabic speech is classified into 3 parts – Nouns, verbs and particles.** If you know which one the word is, it will make it much easier to know the l'rab for it. In the next paragraphs, the author explains how to recognise nouns, verbs and particles.

فالِاسْمُ يُعْرَفُ بِالخَفْضِ، والتَّنْوِينِ، وَدُخُولِ الأَلِفِ واللَّامِ، وحُرُوفِ الخَفْضِ وَهِيَ: مِنْ، وَإِلَى ،وَعَنْ، وَعَلَى، وَفِي، وَرُبَّ، وَالبَاءُ، وَالكَافُ، وَاللَّامُ، وَحُرُوفُ القَسَمِ وَهِيَ:الوَاوُ، وَالبَاءُ، وَالتَّاءُ.

Translation:So the noun is known by the acceptance of the Ḥafdh, Tanwīn, and Alif-Lam; and the letters of Ḥafdh are min, ilā,'an, 'alā, fī, rubba, al-bā, al-kāf, and al-lām. And the letters of Pledge are al-wāw, al-bā and al-tā.

والفِعْلُ يُعْرَفُ بِقَدْ، وَالسِّينِ، وسَوْفَ، وتَاءِ التَّأْنِيثِ السَّاكِنَةِ.

Translation: And, the verb is known by (the acceptance of) qad, al-sīn, sawfa, al-Tā al-Tanīs al-Sākina.

<div align="center">

والحَرْفُ
ماَ لاَ يَصْلُحُ مَعَهُ دَلِيلُ الاِسْمِ وَلَا دَلِيلُ الفِعْلِ.

</div>

Translation: And the particle is that which does not accept any of the indicators of the noun or the verb.

How do you tell if a word is a noun, verb or particle?

Let us analyze the following sentence:

<div align="center">

ذَهَبَ مُحَمَّدٌ إِلَى البَيْتِ

</div>

ذَهَبَ is clearly a verb representing an action (he went). مُحَمَّدٌ and بَيْت are clearly nouns. And finally, إِلَى is a particle. Pretty straightforward right?

But what if the sentence is slightly more complex?

<div align="center">

مُحَمَّدٌ جَالِسٌ فِى المَسْجِدِ

</div>

Is the word جَالِسٌ a noun or a verb? When the sentences get slightly more complex, it is often difficult for the beginner to classify them into one of the three groups we discussed. And this is where these simple rules can help you.

Let us go back to the text now.

The Noun is recognised by three things:

1. **Ḥafdh:** meaning it can be in the state of Jarr. (Khadh just means Jarr in the Kufi school of grammar. We will be following this termininology in accordance with the Matn) By default, no verb can be Majrūr. So if it is in the state of Jarr, it is a noun.

2. **Tanwīn:** If it can accept Tanwīn then it is a noun and not a verb.

3. **Alif-Lam:** If it can accept the alif-lam (definite article), it is a noun.
Now let us apply the first rule to the word جَالِسٌ. Let us take one of the letters of Ḥafdh mentioned by the author, and apply it to جَالِسٌ to make it majrūr: If جَالِسٌ is preceded by إِلَى then it becomes جَالِسٍ. As we know جَالِسٍ is a correct word, we can now be sure that according to rule one, it is a noun.

Let us try rule two now. As you can see, the word clearly accepts a Tanween. Therefore it is a noun.

And finally, rule three. Can it accept the alif-lam? الجَالِسُ is a correct word. Therefore, according to rule three, it is a noun as well.

Now, let us move on to the verb. The verb can be recognised if it can be preceded by any of the following:

<div align="center">قَدْ، السِّينُ(س)، سَوْفَ</div>

Or if it can have the ت of the feminine at the end.
So let's try that on جَالِسٌ again. Clearly, قَدْ جَلِسٌ or سَجَالِسٌ and سَوْفَ جَالِسٌ are all wrong. So it is clearly not a verb. But let us try that on ذَهَبَ which we know is a verb. You can't add سَوْفَ and سَ to ذَهَبَ as it is in the past tense. But قَدْ works fine. You can say:

<div align="center">قَدْ ذَهَبَ الإِمَامُ إلى المَسْجِدِ.</div>

Also, we can add the ت of feminine to it:

<div align="center">ذَهَبَتْ فَاطِمَّةُ إِلَى المَدْرَسَةِ</div>

Therefore clearly ذَهَبَ is a verb.

The last part, the 'ḥarf' or the particle can be identified by the process of elimination. If it is not a noun or a verb, then it is a 'ḥarf'. Try applying the rules of the noun and the verb, that we discussed to إلَى. You will notice that it does not conform to any of the rules. So as it is neither a noun nor a word, it is a 'ḥarf'.

That concludes the first chapter of Al-Ājrūmīyyah on 'Types of speech'. This classification is the first step to understanding the I'rab.

Study the infographic below carefully to recall the rules we have learned in this chapter.

ALL SPEECH CAN BE DIVIDED INTO 3 CATEGORIES IN ARABIC

According to the Ajrumiyyah

حرف ← فعل ← اسم

PARTICLE   **VERB**   **NOUN**

ذهب أحمد إلى السوق

HOW TO TELL THEM APART

IT IS NOUN IN THREE CASES: IF IT ACCEPTS HAFDH (JARR), TANWEEN OR ALIF LAM

THE PARTICLES OF HAFDH ARE:

مِنْ. وَإِلَى. وَعَنْ. وَفِى. وَرُبَّ. وَالبَاء. والكَاف. وَاللَّام

AND THE PARTICLES OF QASAM:

الوَاوُ. البَاءُ. التَّاءُ

ذهب أحمد إلى البيتِ

IT IS A VERB IF IT IS PRECEDED BY:

قَدْ. السِّين. سَوْفَ

قِد أذهِب إلى السوق

OR ENDS WITH TA AT-TA'NEES AS-SAKINAH

ذَهَبَتْ . قَامَتْ . تَكَلَّمَت

EVERYTHING ELSE IS A PARTICLE.

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(Part 2: Introduction to I'rab – Mabni and Mu'rab)

Chapter 2

I'rab

Matn: Text of Al-Ajrumiyyah

الإِعْرَابُ : هُوَ تَغْيِيْرُ أَوَاخَرِ الكَلِمِ، لِاخْتِلَافِ العَوَامِلِ الدَّاخِلَةِ عَلَيْهَا لَفْظًا أَوْ تَقْدِيْرًا، وَأَقْسَامُهُ أَرْبَعَةٌ: رَفْعٌ، وَنَصْبٌ، وَخَفْضٌ، وَجَزْمٌ.

Translation: The I'rab: is the changing of the word endings due to the addition of specific elements whether they are actual or supposed. It has four states: Raf', Naṣb, Ḥafdh and Jazm.

What is I'rab? The I'rab is defined as the change of the vowel marking on the final letter of the word. This is caused by particles or words that are added or linked to the word. These words and particles can be written, or supposed.

Mabni and Mu'rab

Before we proceed, we are going to understand another important classification. In Arabic, not all words change their endings due to I'rab, some words are fixed. These words are known as مَبْنِيٌ. The words that do change their endings are known as مُعْرَبٌ.

This is another important classification that can help you determine the I'rab of words. Let's look at a simple ayah from the Quran

The words shown as Mabni are always fixed. In other words, their vowels don't change because of I'rab. So you don't need to worry about them when you try to determine the I'rab of a sentence. So it is important to know which words are Mabni in Arabic and which ones are Mu'rab.

Verbs in the past tense and command tense are all Mabni. All particles are Mabni. So we just need to worry about nouns and verbs in the present tense.

Let us go through present tense verbs first:

All present tense verbs like: (يقُومُ، يضْرِبُ، يفْعَلُ، يسمَعُ) are Mu'rab except in two cases:

1. If it is attached to Nun an-Niswa at the end. For example: البناتُ يكتُبْنَ الدرسَ. Here the Nun of Feminine Plural when attached to the verb 'write' to mean 'They are writing (multiple females)', causes the last letter of the verb to have sukun. This is the case no matter what the I'rab of the verb is.

2. If it is attached to Nun at-Tawkeed. For example: لَأقولَنَّ الحَقَّ. This sentence means, I shall definitely speak the truth. The Nun at the end of the verb is for emphasis or confirmation. When this Nun is attached to the verb, the last letter of the verb always takes fatha.

As for nouns, most of them are Mu'rab except for a few categories. Some linguists count 10 categories in total, but we will just mention 8 common ones here insha'Allah.

1. الضمائر or Pronouns: These are two types:
i. Independent:

هو، هما، هم، هي، هُنّ، أنت، أنتِ، أنتما، أنتم، أنتنّ، أنا، نحن

ii. Attached: These are the ones that are attached to the end of verbs like: ت، نا، ي، ك   as in,

ذهبتُ إلى البيت،
رجعنا من المسجد،
فقدت حقيبتي في القطار،
رجع صديقُكَ من سفرِهِ

and so on. All these pronouns are fixed and do not change with I'rab.

2. أسماء الإشارة or demonstrative pronouns:

هذا، هذه، هؤلاء، ذلك، تلك، أولئك.

Did you notice we did not mention the dual forms? That is because the dual forms of demonstrative pronouns are Mu'rab.

3. الأسماء الموصولة or relative pronouns: الذي، الذين، التي، اللاتي، اللائي، اللواتي and also some that become related pronouns when used in such a context like: مَن، آل، ذو، ذا، مِن، ما
Again, the dual forms are an exception to this rule.

4. أسماء الاستفهام or interrogative nouns: مَن، مَا، متى، أيّان، أينَ، كيف، أنّى، كم except أيُّ because it is Mu'rab.

5. أسماء الشرط or conditional pronouns: ذا، متى، ما، مهما، أين، حيثما، أنى، أينما، كيفما except أيُّ because it is Mu'rab.

6. بعض الظروف or some adverbs: حيث، منذ، أمس، الآن

7. الأعداد المركبة or compound number: from 11 to 19, except for 12 as it is Mu'rab.

8. أسماء الأفعال or verb nouns: These are special nouns which carry the meaning of verbs or actions like أمين which is a noun but means 'answer the dua' (action). Or أفٍ which is used to express displeasure.

Mabni and Mu'rab

Fixed vs Regular Words in Arabic

I'rab is the changing of the word endings in Arabic according to the grammatical state. The words that change are known as مُعرَب and those that don't are known as مَبْنِي.

مُعرَب	مَبْنِي
الفعل المضارع	**الفعل الماضي** All verbs in the past tense are fixed
	فعل الأمر All verbs in the command tense
	الحروف All particles are fixed
All verbs in the present tense, except the cases mentioned	**الفعل المضارع** In two cases 1) If it is attached to Nun an-Niswa البناتُ يكتُبْنَ الدرسَ 2) If it is attached to Nun al-Tawkeed سأقولَنَّ الحقَّ

Mabni and Mu'rab

مُعرَب

الأسماء

All nouns, except the ones mentioned

مَبْنِي

As for nouns, some are fixed while others are regular

Common

Fixed Nouns

أسماء الإشارة	ضمائر
هذا – هذه – هؤلاء	هم أولاد مؤدبون
ذاك – ذلك – تلك – أولئك	استقبلنا العائدين من الحج
	قابلتُ الذي حصل على الجائزة
سوى المثنى	

أسماء الاستفهام	الأسماء الموصولة
كيف تذهب إلى المدرسة؟	الذي – التي
متى تذهب إلى المدرسة؟	الذين
أين تسكن؟	اللاتي – اللائي – اللواتي
من صاحب هذا كتاب؟	من، أل، ذو، ذا، من، ما
ما عدا " أي " فإنها معربة	سوى المثنى

بعض الظروف	أسماء الشرط
	إذا – متى – أيان للزمان
حيث - منذ - أمس - الآن	مَنْ : للعاقل ما – مهما : لغير العاقل
	أين – حيثما – أنى - أينما للمكان
	كيفما للحال
	ما عدا " أي " فإنها معربة

أسماء الأفعال	الأعداد المركبة
Nouns that carry meanings of verbs or actions, like:	The numbers from 11 to 19, except 12. When they are written in words, they are fixed.
أمينَ، هيهاتَ، أفٍ	

فَلِلْأَسْمَاءِ مَنْ ذَلِكَ الرَّفْعُ، وَالنَّصْبُ، وَالْخَفْضُ، وَلَا جَزْمَ فِيْهَا. وَلِلْأَفْعَالِ مِنْ ذَلِكَ : الرَّفْعُ ، وَالنَّصْبُ، وَالْجَزْمُ وَلَا خَفْضَ فِيْهَا.

Translation: Of these, the nouns take (the states of) Raf', Naṣb and Ḥafdh; and not Jazm. The verbs take Raf', Naṣb and Jazm; and not Ḥafdh.

Now that we have identified the nouns and verbs which are Mu'rab, we can narrow down their i'rab even further. The nouns only take the Raf' (رفع), Naṣb (نصب) or Ḥafdh (خفض) forms and don't accept Jazm (جزم). As for verbs, they accept Raf' (رفع),Naṣb (نصب), and Jazm (جزم) and not Ḥafdh (خفض).

What does this mean? Let's take a noun: بَيْتٌ

It can take 3 grammatical states:

البيتُ قريبٌ (رفع)

دَخَلَ الوَلَدُ البيتَ (نصب)

ذَهَبَ الوَلَدُ إلى البيتِ (خفض)

It cannot be بيتْ under any circumstance.

Now let's look at verbs. As we know only verbs in the present tense take I'rab. Present tense verbs can have 3 grammatical states as well:

الطالبُ يَقْرَأُ الكتابَ (رفع)

يُحِبُّ الطالبُ أنْ يَقْرَأَ الكُتُبَ (نصب)

لمْ يَقْرَأْ الطالبُ الدَّرْسَ (جزم)

And it can never be Ḥafdh.

(Part 3: Indicators of I'rab)

Chapter 3

Knowing the Signs of I'rab

In the previous chapter, we discussed the I'rab, Mabni and Mu'rab. In this chapter, we discuss the indicators and signs of the I'rab.

What indicates if a word is in the state of Raf', Nasb or Khafdh or Jazm? These states are not always indicated by dhamma, fatha, kasra and sukun. In some cases, they are indicated by letters. In some cases, Khafdh is indicated by fatha instead of kasra. This is what we learn in this chapter.

The States of I'rab

Ibn Ajrum actually explains this lesson with two different methodologies. First, he goes through each sign, one by one, and mentions all the cases they can represent, and in which scenarios. Then, under the next section (Mu'rabat) he goes through each grammatical element and mentions the indicators they use.

However, we will use a methodology used by some Shuyukh that I find much simpler. We will explain the cases in which the grammatical state is indicated by other than its default indicator – dhamma for Raf', fatha for Nasb, kasra for Khafdh and sukun for Jazm. Also, the information is presented in tables which are easy for you to understand, insha'Allah.

The default indicators of I'rab are: dhamma for Raf', fatha for Nasb, kasra for Khafdh and sukun for Jazm.

First, let's look at the Matn,

Matn (Text of Al-Ājrūmīyyah)

بَابُ مَعْرِفَةِ عَلَامَاتِ الإِعْرَابِ

لِلرَّفْعِ أَرْبَعُ عَلَامَاتٍ الضَّمَّةُ وَالوَاوُ وَالأَلِفُ وَالنُّونُ.
فَأَمَّا الضَّمَّةُ فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي أَرْبَعَةِ مَوَاضِعَ : فِي الِاسْمِ المُفْرَدِ وَجَمْعِ التَّكْسِيرِ وَجَمْعِ المُؤَنَّثِ السَّالِمِ وَالفِعْلِ
المُضَارِعِ الَّذِي لَمْ يَتَّصِلْ بِآخِرِهِ شَيْءٌ.
وَأَمَّا الوَاوُ فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي مَوْضِعَيْنِ: فِي جَمْعِ الْمُذَكَّرِ السَّالِمِ وَفِي الأَسْمَاءِ الْخَمْسَةِ وَهِيَ: أَبُوكَ وَأَخُوكَ
وَحَمُوكَ وَفُوكَ وَذُو مَالٍ.
وَأَمَّا الأَلِفُ فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي تَثْنِيَةِ الأَسْمَاءِ خَاصَّةً.
وَأَمَّا النُّونُ فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي الفِعْلِ الْمُضَارِعِ إِذَا اِتَّصَلَ بِهِ ضَمِيرُ التَّثْنِيَةِ أَوْ ضَمِيرُ جَمْعٍ أَوْ ضَمِيرُ الْمُؤَنَّثَةِ
الْمُخَاطِبَةِ.

Translation:
"For the state of Raf' there are four indicators: dhamma, waw, alif, and nun.

As for the Damma, it becomes an indicator of Raf' in four instances: 1) Singular Noun 2)
Broken Plural 3) Sound Feminine Plural and 4) Present Tense Verb with nothing attached to its
end (like the Feminine Nun or the Nun of confirmation)

As for the Waw, it becomes an indicator of Raf' in two cases: 1)The Sound Masculine Plural
and 2) The Five Names, and they are: Abooka, Akhooka, Khamooka, Fooka and Dhoo Malin.

As for the alif, it is an indicator of Raf' only for the dual form of nouns.

As for the Nun, it is an indicator of Raf' for the present tense verb when it is connected to the
dual or plural pronoun, or if an attached pronoun is used to address a female in the second
person.

لِلنَّصْبِ خَمْسُ عَلَامَاتٍ: الْفَتْحَةُ وَالأَلِفُ وَالكَسْرَةُ وَاليَاءُ وَحَذْفُ النُّونِ.
فَأَمَّا الْفَتْحَةُ فَتَكُونُ عَلَامَةً لِلنَّصْبِ فِي ثَلَاثَةِ مَوَاضِعَ: فِي الِاسْمِ الْمُفْرَدِ وَجَمْعِ التَّكْسِيرِ وَالْفِعْلِ الْمُضَارِعِ إِذَا دَخَلَ عَلَيْهِ
نَاصِبٌ وَلَمْ يَتَّصِلْ بِآخِرِهِ شَيْءٌ.
وَأَمَّا الْأَلِفُ فَتَكُونُ عَلَامَةً لِلنَّصْبِ فِي الأَسْمَاءِ الْخَمْسَةِ نَحْوَ: رَأَيْتُ أَبَاكَ وَأَخَاكَ وَمَا أَشْبَهَ ذَلِكَ.
وَأَمَّا الكَسْرَةُ فَتَكُونُ عَلَامَةً لِلنَّصْبِ فِي جَمْعِ المُؤَنَّثِ السَّالِمِ.
وَأَمَّا اليَاءُ فَتَكُونُ عَلَامَةً لِلنَّصْبِ فِي التَّثْنِيَةِ وَالجَمْعِ.
وَأَمَّا حَذَفُ النُّونِ فَيَكُونُ عَلَامَةً لِلنَّصْبِ فِي الْأَفْعَالِ الْخَمْسَةِ الَّتِي رَفْعُهَا بِثَبَاتِ النُّونِ.

And (the state of) Nasb has five indicators: al-fatha, al-kasra, al-ya, and the removal of the letter Nun.

As for the Fatha, it becomes an indicator of Nasb in three cases: 1)The Singular Noun 2)The Broken Plural 3)The Present Tense Verb if a particle of Nasb is added to it, and there is nothing attached to its end.

As for the Alif, it becomes an indicator of Nasb in the five nouns: like this:

(رأيت أباك وأخاك)

And in what resembles this.

As for the Kasra, it becomes an indicator of Nasb for the Sound Feminine Plural.

As for the Ya, it becomes an indicator of Nasb, for the dual and plural forms of the noun.

As for the removal of Nun, it becomes an indicator of Nasb in the Five Verbs, in which case the state of Raf' is indicated by the affirmation of the Nun.

وللْخَفْضِ ثَلَاثُ عَلَامَاتٍ: الكَسْرَةُ واليَاءُ وَالفَتْحَةُ.
فَأَمَّا الْكَسْرَةُ فَتَكُونُ عَلَامَةً لِلْخَفْضِ فِي ثَلَاثَةِ مَوَاضِعَ: فِي الِاسْمِ الْمُفْرَدِ الْمُنْصَرِفِ وَجَمْعِ التَّكْسِيرِ الْمُنْصَرِفِ وَجَمْعِ الْمُؤَنَّثِ السَّالِمِ.
وَأَمَّا الْيَاءُ فَتَكُونُ عَلَامَةً لِلْخَفْضِ فِي ثَلَاثَةِ مَوَاضِعَ: فِي الْأَسْمَاءِ الْخُمْسَةِ وَفِي التَّثْنِيَةِ وَالْجَمْعِ.
وَأَمَّا الْفَتْحَةُ فَتَكُونُ عَلَامَةً لِلْخَفْضِ فِي الِاسْمِ الَّذِي لَا يَنْصَرِفُ.

And the (state of) Khafdh has three indicators: Kasra, Ya and Fatha.

As for the Kasra, it becomes an indicator of Khafdh in three cases:
1) The singular noun which is munsaraf (not mamnu' min as-sarf)
2) The Broken Plural which is munsaraf (not mamnu' min as-sarf)
3) The Sound Feminine Plurals.

As for the Ya, it becomes an indicator of Khafdh in three cases:
1)The Five Nouns
2)The Dual Form
3)The Plural Form

As for the Fatha, it becomes an indicator of Khafdh for the nouns who are fixed (mamnu' min as-sarf)

<div dir="rtl">

وَلِلْجَزْمِ عَلَامَتَانِ: السُّكُونُ وَالْحَذْفُ.

فَأَمَّا السُّكُونَ فَيَكُونُ عَلَامَةً لِلْجَزْمِ فِي الفِعْلِ المُضَارِعِ الصَّحِيحِ الْآخِرِ.

وَأَمَّا الْحَذْفُ فَيَكُونُ عَلَامَةً لِلْجَزْمِ فِي الفِعْلِ الْمُضَارِعِ الْمُعْتَلِّ الآخِرِ وَفِي الأَفْعَالِ الْخَمْسَةِ الَّتِي رَفْعُهَا بِثَبَاتِ النُّونِ.

</div>

And for the (state of) Jazm, there are two indicators: The Sukun and Removal,

As for the Sukun, it becomes an indicator for Jazm in the present tense verbs which end with a sound-letter (other than ي، وا).

As for Removal, it is an indicator of Jazm for present tense verbs ending with a weak letter (ي، وا) and also for the five verbs in whose case the state of Raf' is indicated by the affirmation of Nun."

The Cases In Which The I'rab Is Indicated By Other Than The Default Indicator

In the vast majority of cases, Raf' is indicated by dhamma (ُ), Nasb is indicated by fatha (َ), Khafdh or Jarr by kasra (ِ) and finally Jazm by sukun (ْ).

However, there are other cases where the grammatical state is indicated by other indicators. We will go through these cases one by one.

There are seven basic cases where the i'rab is indicated by other than the default indicator.

1. المثنى

In the dual form the states are denoted by alif and ya as shown:

الجزم	الخفض	النصب	الرفع	
	الياء	الياء	الألف	المثنى

جاء الطالبانِ إلى المدرسةِ (رفع)

رأيتُ الطالبَينِ في المدرسةِ (نصب)

حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ (خفض)

2. جمع المذكر السالم

It is the plural made by attaching the waw and nun or ya and nun to the male noun.

The I'rab is indicated as follows:

الجزم	الخفض	النصب	الرفع	
	الياء	الياء	الواو	جمع المذكر السالم

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ (رفع)

وَكَذَلِكَ نُنجِي الْمُؤْمِنِينَ (نصب)

فَإِطْعَامُ سِتِّينَ مِسْكِينًا (خفض)

3. الجمع المؤنث السالم

The plural made by adding alif before the final 'ta' in a feminine noun.

The indicators are:

الجزم	الخفض	النصب	الرفع	
	الكسرة	الكسرة	الضمة	جمع المؤنث السالم

إِذَا جَاءَكَ الْمُؤْمِنَاتُ (رفع)

خلقَ اللهُ السَّمواتِ (نصب)

وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ (خفض)

Note here that, for Nasb, instead of fatha, kasra is used.

4. الأسماء الخمسة

These nouns are:

<div align="center">أب ، أخ ، حم ، فم ، ذو</div>

When these nouns are attached with other nouns, they are used as follows:

<div align="center">أبوك ، أخوك ، حموك ، فوك، ذو علم (حالة الرفع)</div>

<div align="center">أباك ، أخاك ، حماك ، فاك، ذا علم (حالة النصب)</div>

<div align="center">أبيك ، أخيك ، حميك ، فيك، ذي علم (حالة الخفض)</div>

The States are indicated as follows:

الجزم	الخفض	النصب	الرفع	
	الياء	الألف	الواو	الأسماء الخمسة

<div align="center">أبو فهد صاحبٌ والدي</div>

<div align="center">رأيتُ أباكَ</div>

<div align="center">رأيتُ صَديقَ أبيكَ</div>

5. ممنوع من الصرف

Nouns which don't accept the tanween or the kasrah. We deal with the details of these nouns later. But the rule pertaining to them is that both Nasb and Khafdh are indicated by fatha.

الجزم	الخفض	النصب	الرفع	
	الفتحة	الفتحة	الضمة	الممنوع من الصرف

<div dir="rtl">

رجعَ أحمدُ إلى بيتهِ

رأيتُ أحمدَ في المكتبةِ

سلَّمْتُ على أحمدَ صباحًا

</div>

6. المضارع المعتل الآخر

These are verbs ending with one of the letters of illa: alif, waw or ya: as in:

<div dir="rtl">

يخشى، يدعو، يقضي

</div>

In this case, the Jazm is indicated by hiding the final letter (the letter of illa).

الجزم	الخفض	النصب	الرفع	
حذف حرف العلة	-	الفتحة	الضمة	المضارع المعتل الآخر

<div dir="rtl">

لَمْ يَخْشَ إلاَّ اللّهَ

محمدٌ يهدي إلى الحق (علامة رفعه الضمة المقدرة منعها من ظهروها الثقل)

محمدٌ لن يدعُوَ إلّا ربَهُ

محمدٌ لم يدعُ إلّا ربَهُ

</div>

7. الأفعال الخمسة

These are the nouns which have alif and noun, waw and noun, or ya and noun attached to them.

For example:

<div dir="rtl">

تَذهَبونَ

تَذْهَبِينَ

تَجلِسانِ

تَقُولُونَ

</div>

In this case, both Nasb and Jazm are indicated by hiding the nun. There is no Khafdh as it is a present tense verb.

الجزم	الخفض	النصب	الرفع	
حذف النون	-	حذف النون	ثبوت النون	الأفعال الخمسة

أنتم تأكلون

وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ

لن تأكلوا

If you study these seven cases thoroughly, you will be able to master the signs of I'rab inshaAl-lah. To recap the chapter here is the complete list of I'rab indicators: (revise this table until you master it thoroughly)

الجزم	الخفض	النصب	الرفع	
	الكسرة	الفتحة	الضمة	المفرد
	الياء	الياء	الألف	المثنى
	الياء	الياء	الواو	جمع المذكر السالم
	الكسرة	الكسرة	الضمة	جمع المؤنث السالم
	الياء	الألف	الواو	الأسماء الخمسة
	الفتحة	الفتحة	الضمة	الممنوع من الصرف
حذف النون	-	الفتحة	الضمة	المضارع المعتل الآخر
السكون	-	الفتحة	الضمة	المضارع الصحيح الآخر
حذف النون	-	حذف النون	ثبوت النون	الأفعال الخمسة
	الكسرة	الفتحة	الضمة	جمع التكسير

Matn (Text of Al-Ājrūmīyyah)

فَصْلٌ : المُعْرَبَاتُ قِسْمَانِ: قِسْمٌ يُعْرَبُ بِالحَرَكَاتِ، وَقِسْمٌ يُعْرَبُ بِالحُرُوفِ.

فَالَّذِي يُعْرَبُ بِالحَرَكَاتِ أَرْبَعَةُ أَنْوَاعٍ: الاِسْمُ المُفْرَدُ، وَجَمْعُ التَّكْسِيرِ، وَجَمْعُ المُؤَنَّثِ السَّالِمِ، وَالفِعْلِ المُضَارِعُ الَّذِي لَمْ يَتَّصِلْ بِآخِرِهِ شَيْءٌ.

وَكُلُّهَا تُرْفَعُ بِالضَّمَّةِ، وَتُنْصَبُ بِالفَتْحَةِ، وَتُخْفَضُ بِالكَسْرَةِ، وَتُجْزَمُ بِالسُّكُونِ، وَخَرَجَ عَنْ ذَلِكَ ثَلَاثَةُ أَشْيَاءٍ: جَمْعُ المُؤَنَّثِ السَّالِمِ يُنْصَبُ بِالكَسْرَةِ، وَالاِسْمُ الَّذِي لَا يَنْصَرِفُ يُخْفَضُ بِالفَتْحَةِ، وَالفِعْلُ المُضَارِعُ المُعْتَلُ الآخِرِ يُجْزَمُ بِحَذْفِ آخِرِهِ.

وَالَّذِي يُعْرِبُ بِالحُروفِ أَرْبَعَةُ أَنْوَاعٍ: التَّثْنِيَةُ، وَجَمَعُ المُذَكَّرِ السَّالِمِ، وَالأَسْمَاءِ الخَمْسَةِ، وَالأَفْعَالُ الخَمْسَةُ، وَهِي:
يَفْعَلَانِ، وَتَفْعَلَانِ، وَيَفْعَلُونَ، وَتَفْعَلُونَ، وَتَفْعَلِينَ.
فَأَمَّا التَّثْنِيَةُ فَتُرْفَعُ بِالأَلِفِ، وَتُنْصَبُ وَتُخْفَضُ بِاليَاءِ.
وَأَمَّا جَمْعُ المُذَكَّرِ السَّالِمِ فَيُرْفَعُ بِالوَاوِ، وَيُنْصَبُ وَيُخْفَضُ بِاليَاءِ.
وَأَمَّا الأَسْمَاءُ الخَمْسَةِ فَتُرْفَعُ بِالوَاوِ، وَتُنْصَبُ بِالأَلِفِ، وَتُخْفَضُ بِاليَاءِ.
وَأَمَّا الأَفْعَالُ الخَمْسَةُ فَتُرْفَعُ بِالنُّونِ وَتُنْصَبُ وَتُجْزَمُ بِحَذْفِهَا.

Translation: Section: Inflected Words:

Inflected words are two categories:
1)Those that are inflected with vowel markings
2)Those that are inflected with letters.

As for those that are inflected with vowel markings, they are four types:
1) The Singular Noun
2)The Broken Plural
3)The Sound Feminine Plural
4)The Present Tense Verb ending with a sound letter and nothing attached to its end.

All of these are indicated in the Raf' state by the Dhamma, in Nasb state by the Fatha, the Khafdh state by the Kasra and the Jazm state by the Sukun.
There are three exceptions:
1) The Sound Feminine Plural – which in Nasb has Kasra
2) The Noun that is not Munsaraf (Mamnu' min as-sarf) – which in Khafdh has Fatha
3)The Present Tense Verb that ends with a weak letter (ي ، و ، ا) – which in Jazm has the final letter removed.

As for the words inflected with letters they are four types:
1)The dual
2)The Sound Masculine Plural
3)The FIve Nouns
4)The Five Verbs

As for the dual, the state of Raf' is indicated by al-Alif, and Nasb and Khafdh by Al-Ya. As for the five nouns, the state of Raf' is indicated by al-Waw, Nasb with Al-Alif and Khafdh by Al-Ya. As for the five verbs, Raf' is indicated by the (affirmation of) nun and Nasb by the omission of nun.

This section is the repetition of the same concept (indicators of I'rab), but here ibn Ajrum explains it in a different manner. I want you to treat this section as a revision for what we have learned previously. Go through the text and see if you can match it to what is given in the previous table.

(Part 4: Verbs)

Chapter 4
Verbs

Matn: Text of Al-Ājrūmīyyah

بَابُ الأَفْعَالِ

الأَفْعَالُ ثَلَاثَةٌ: مَاضٍ، وَمُضَارِعٌ، وَأَمْرٌ، نَحْوَ: ضَرَبَ، وَيَضْرِبُ، وَاضْرِبْ.

فَالمَاضِي مَفْتُوحُ الآخِرِ أَبَدًا، وَالأَمْرُ مَجْزُومٌ أَبَدًا،

وَالمُضَارِعُ مَا كَانَ فِي أَوَّلِهِ إِحْدَى الزَّوَائِدِ الأَرْبَعِ الَّتِي يَجْمَعُهَا قَوْلُكَ: (أَنَيْتُ)

وَهُوَ مَرْفُوعٌ أَبَدًا، حَتَّى يَدْخُلَ عَلَيْهِ نَاصِبٌ أَوْ جَازِمٌ،

فَالنَّواصِبُ عَشَرَةٌ، وَهِيَ: أَنْ، وَلَنْ، وَإِذَنْ، وَكَيْ، وَلَامُ كَيْ، وَلَامُ الجُحُودِ، وَحَتَّى، وَالجَوَابُ بِالفَاءِ وَالوَاوِ وَأَوْ.

وَالجَوَازِمُ ثَمَانِيَةَ عَشَرَ، وَهِيَ: لَمْ، لَمَّا، أَلَمْ، أَلَمَّا، وَلَامُ الأَمْرِ وَالدُّعَاءِ، وَلَا فِي النَّهيِ وَالدُّعَاءِ، وَإِنْ، وَمَا، وَمِنْ، وَمَهْمَا، وَاذْمَا، وَأَيّ، وَمَتَى، وَأَيَّانَ، وَأَيْنَ، وَأَنَّى، وَحَيْثُمَا، وَكَيْفَمَا، وَإِذَا فِي الشِّعرِ خَاصَّةً.

Translation: The verb is of three types: past, present and command tenses. For example:

ضَرَبَ، وَيَضْرِبُ، وَاضْرِبْ

As for the past tense, it always ends with fatha on the last letter. And the command tense is always in the state of Jazm.

The present tense verbs are those which always begin with one of the letters in the word (أَنَيْتُ). They are always in the state of Raf', unless one of the particles of Nasb or Jazm is applied to them.

As for the particles of Nasb, they are 10:

أَنْ، وَلَنْ، وَإِذَنْ، وَكَيْ، وَلَامُ كَيْ، وَلَامُ الجُحُودِ، وَحَتَّى، وَالجَوَابُ بِالفَاءِ وَالوَاوِ وَأَوْ

And the particles of Jazm are 18:

لَمْ، لَمَّا، أَلَمْ، أَلَمَّا، وَلَامُ الأَمْرِ وَالدُّعَاءِ، وَلَا فِي النَّهيِ وَالدُّعَاءِ، وَإِنْ، وَمَا، وَمِنْ، وَمَهْمَا، وَاذْمَا، وَأَيّ، وَمَتَى، وَأَيَّانَ، وَأَيْنَ، وَأَنَّى، وَحَيْثُمَا، وَكَيْفَمَا :

And إِذَا only in poetry.

The I'rab of Verbs:

Part 3 of Al-Ājrūmīyyah deals with verbs. Verbs are divided into 3: Past tense, present tense and command verbs. Past tense and command verbs are Mabni as we have already seen. Past tense verbs are fixed with fatha at end:

<div align="center" dir="rtl">ضَرَبَ، جَلَسٍ قَامَ، أَنْشَدَ</div>
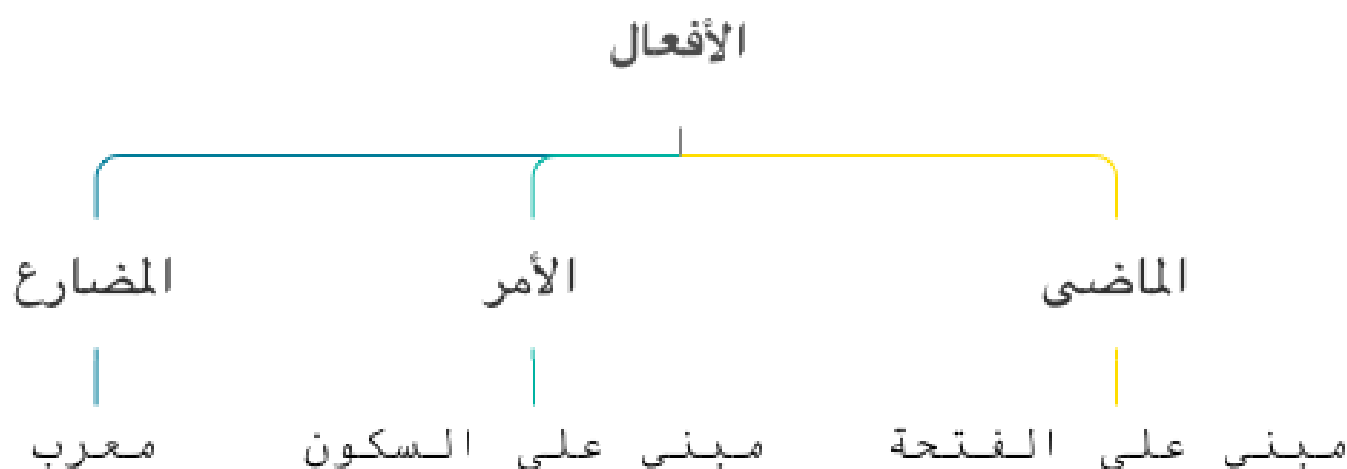
And so on.

Command verbs are Mabni with Sukun at the end:

<div align="center" dir="rtl">اِضْرِبْ، اِجْلِسْ، اِقْرَأْ</div>

These have no i'rab, so you don't need to worry about them except for their fixed endings.

Verbs in the past tense and command tense have no I'rab and have fixed word endings
As for Mudhari' or present tense verbs, they can have three states: their original state is Raf':

<div align="center" dir="rtl">الأَفعَال</div>

<div align="center" dir="rtl">المُضَارع — الأمر — الماضى</div>

<div align="center" dir="rtl">مُعرب — مبني على السكون مبني على الفتحة — مبني على الفتحة</div>

<div align="center" dir="rtl">إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ</div>

Nasb, if they are preceded by the particles of Nasb:

<div align="center" dir="rtl">وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ</div>

This is the same example from the last chapter. What indicates the Nasb here? Check back if you are not sure.

The third state of the present tense verb is Jazm. It occurs when there it is preceded by one of the particles of Jazm. For example:

<div align="center">وَلَمَّا يَدْخُلْ الْإِيمَانُ فِي قُلُوبِكُمْ</div>

(Please note that when this ayah is read، the lam at the end of yadkhul is read with kasra as it is joined with iman in recitation:
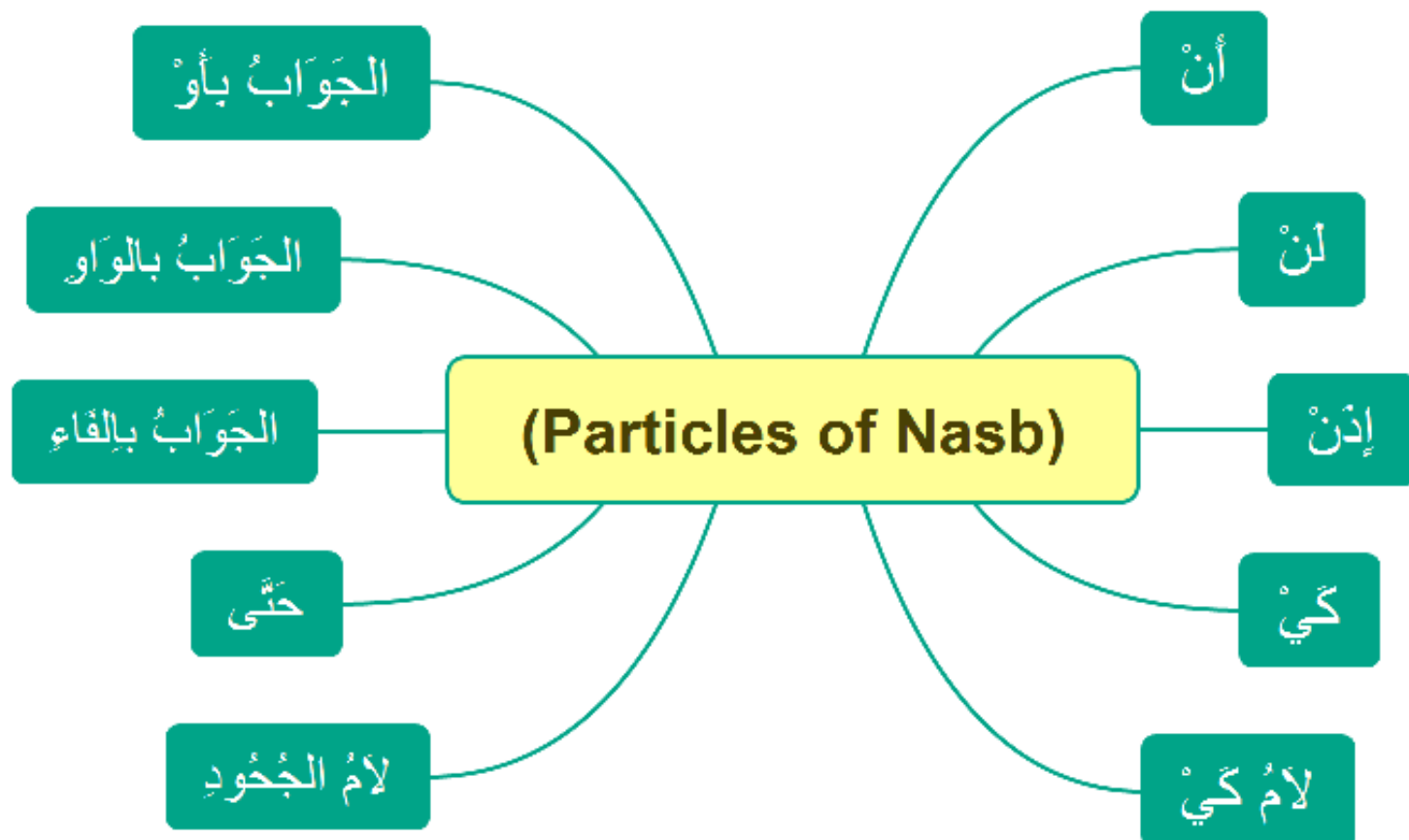
<div align="center">وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ</div>

In order master this chapter، you need to memorize the particles of Nasb and Jazm.

Particles of Nasb

The particles of Nasb are:

<div align="center">أَنْ، ولَنْ، وإذنْ، وكَيْ، ولام كي، ولام الجُحُود، وحتى ، والجوابُ بالفاء والواو وأو</div>

<div align="center">

الجَوَابُ بأوْ	أنْ
الجَوَابُ بالوَاو	لَنْ
الجَوَابُ بِالفَاءِ	**(Particles of Nasb)**	إذنْ
حَتَّى	كَيْ
لَامُ الجُحُودِ	لَامُ كَيْ

</div>

Now let's look at examples for each:

أَنْ	يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا	
لَنْ	فَلَن يَغْفِرَ اللهُ لَهُمْ	
إِذَنْ	قَالَ رَجُلٌ: سَأَزُورُكَ غَدًا. فَأَجَابَ الآخَرُ: إِذًا أُكْرِمَكَ	
كَيْ	فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا	
لام كي	لِمَاذَا جِئْتَ؟ جِئْتُ لِأَقْرَأَ (It is the lam that comes in the place of kay)
لام الجُحُود	وَمَا كَانَ اللهُ لِيُعَذِّبَهُمْ (The lam that comes after negation)
حتى	حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ	
الجواب بالفاء	أَسْلِمْ فَتَدْخُلَ الجَنَّةَ.	
	وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي	
الجواب بالواو	اِجْتَهِدْ وَتَنْجَحَ	
	جَالِسِ العُلَمَاءَ وَتَسْتَفِيدَ مِنْهُمْ	
أو	(لَأُلْزِمَنَّكَ أَوْ تَقْضِيَنِي دَيْنِي (أو هنا بمعنى إلى: أي لألزمنك إلى أن تقضيني ديني

• The jawab bil faa and waw are the verbs in the present tense, denoting an action which is a result of another action mentioned before it. This is shown in the respective examples. These verbs are mansūb and are begin with faa or waw.

• The final particle: Aw makes the verb mansūb when it is used with the meaning 'ilā' or 'until' in a sentence.

Particles of Jazm

As for the particles of Jazm، ibn Ajrum mentions 18. To make things simple we can classify them to 4 particles + the jussifying conditional particles (أدوات الشرط الجازمة).
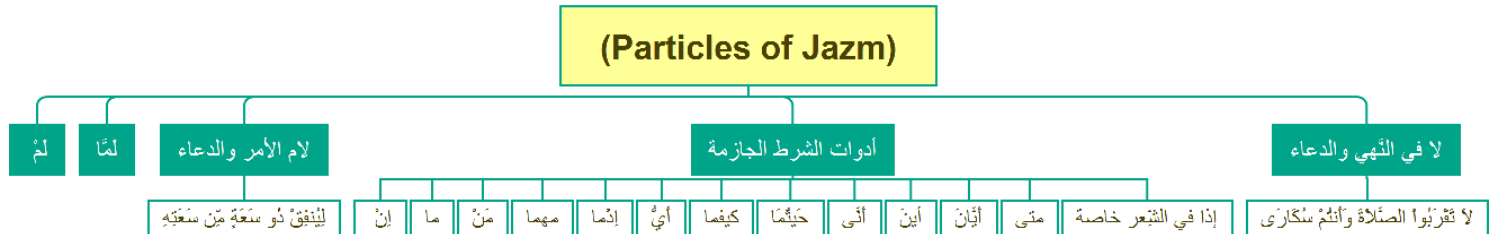
We are also ignoring particles like ألم which is just hamza added to lam, and has the same effect as لم.

So the particles we need to learn are:

لَمْ، لَمَّا،،ولام الأمر والدعاء،ولا في النَّهي والدعاء،

أدوات الشرط الجازمة:

اِنْ ، وما، وَمَنْ، ومهما، واِذْما، وأيُّ، وأَيّانَ، وأينَ، ومتى، وأَنَّى ، وحَيثُمَا، وكيفما، وإذا في الشِّعر خاصة.

(Particles of Jazm)

لَمْ	لَمَّا	لام الأمر والدعاء		أدوات الشرط الجازمة	لا في النَّهي والدعاء
		لا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَى	لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ	إذا في الشِّعر خاصة / إنْ / ما / مَنْ / مهما / إِذْما / أيُّ / كيفما / حَيْثُمَا / أَنَّى / أين / أَيّانَ / متى	لا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَى

Now let's look at some examples:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ	لَمْ
وَلَمَّا يَدْخُلْ الْإِيمَانُ فِي قُلُوبِكُمْ	لَمَّا
لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ	لام الأمر
لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَى	لا في النَّهي والدعاء
فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِن كُنتُمْ تَعْلَمُونَ	أدوات الشرط الجازمة
إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللهُ أَوْلَىٰ بِهِمَا	
وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللهُ	
فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ	

I am not mentioning the examples for the rest in order to keep the sharh as short as possible. If you want to see more examples and a more in-depth explanation, you might want to refer to the shuruh I have mentioned in the references.

And with that, we have concluded the part on verbs in the Ājrūmīyyah.

Chapter 5

Nouns

The Nouns that are Marfū'

The final part of the Ajrumiyyah (the longest one), deals with nouns. Here we will follow the same straightforward methodology of the book. As we have already learned, nouns can have three states: Raf', Nasb and Khafdh. So first, we will learn all the grammatical situations where the noun can accept Raf'. Then we will learn all the cases of Nasb. Finally all the cases of Khafdh.

By the time we reach the end, inshaAllah, you will have clear picture of why each word has the haraka at the ending it does.

بَابُ مَرْفُوعَاتِ الأَسْمَاءِ

اَلمَرْفُوعَاتُ سَبْعَةٌ، وَهِيَ: اَلْفَاعِلُ، وَاَلْمَفْعُولُ اَلَّذِي لَمْ يُسَمَّ فَاعِلُهُ، وَالمُبْتَدَأُ وَخَبَرُهُ، وَاسْمُ (كَانَ) وَأَخَوَاتِهَا، وَخَبَرُ (إِنَّ) وَأَخَوَاتِهَا، وَالتَّابِعُ لِلْمَرفُوعِ، وَهُوَ أَرْبَعَةُ أَشْيَاءَ: اَلنَّعْتُ، وَالْعَطْفُ، وَالتَّوْكِيدُ، وَالْبَدَلُ.

Translation:
The nouns which are marfū' are seven:

- الفاعل (Verbal Subject -Doer)
- نائب فاعل (Object whose subject is not mentioned)
- المبتدأ (Nominal Subject)
- خبر المبتدأ (Predicate)
- اسم كان وأخواتها (Subject of Kana and its sisters)
- خبر إن وأخواتها (Predicate of Inna and its sisters)
- التابع للمرفوع (Followers of Marfu' elements)
- النعت (Adjective)
- العطف (Conjuction)
- التوكيد (Corroboration)
- البدل (Substitution)

الفاعل

(Verbal Subject -Doer)

نائب فاعل

(Object whose subject is
not mentioned)

اسم كان وأخواتها

(Subject of Kana and it's sisters)

المبتدأ

(Nominal Subject)

خبر إن وأخواتها

(Predicate of Inna and it's sisters)

Nominal Nouns
مرفوعات الأسماء

التابع للمرفوع

(Followers of Marfu' elements)

النّعتُ،   والعطفُ،   والتوكيد،   والبَدَل

خبر المبتدأ

(Predicate)
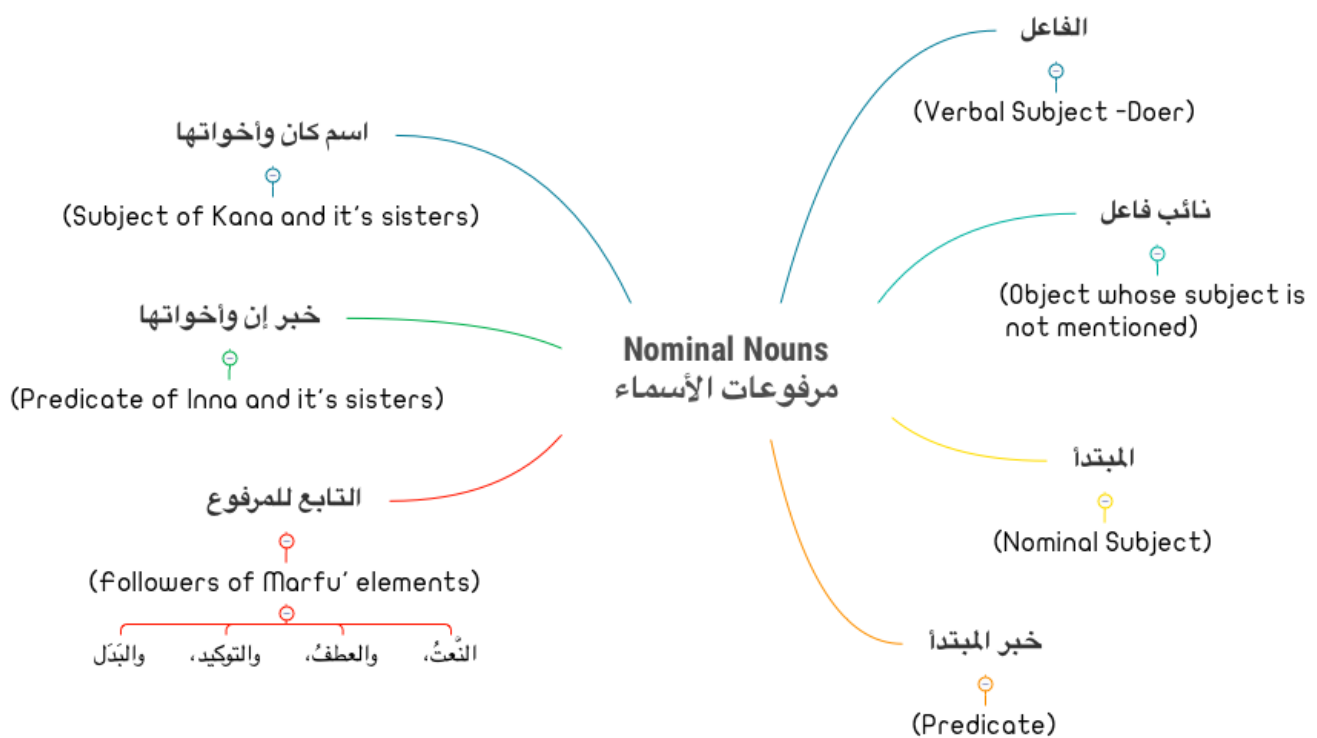
بَابُ الفَاعِلِ

The Verbal Subject

اَلْفَاعِلُ هُوَ: الاسْمُ اَلمَرْفُوعُ اَلمَذْكُورُ قَبْلَهُ فِعْلُهُ. وَهُوَ عَلَى قِسْمَيْنِ: ظَاهِرٍ، ومُضْمَرٍ.

Translation: A Verbal Subject is a Marfu' noun before which the verb is mentioned, and it is of two types: explicit and implicit

The فاعل is the verbal subject or the subject in a verbal sentence – a sentence in Arabic that starts with a verb. The فاعل is always a noun and marfū'.

For instance, we can say:

قَامَ زَيدٌ – verbal sentence

We can also say:

زَيدٌ قَامَ – nominal sentence

If the verb is mentioned before the subject as in the first case, then it is فاعل. If the subject comes before as in the second sentence, then it is مبتدأ which we will look at later.

The فاعل is divided into two types:

1. الظَّاهِر (explicit)
2. المُضْمَر (implicit)

In the next part Ibn Ajrum mentions plenty of examples for each:

Explicit Nouns:

فَالظَّاهِرُ نَحْوَ قَوْلِكَ: قَامَ زَيْدٌ، وَيَقُومُ زَيْدٌ، وَقَامَ الزَّيدانِ، وَيَقُومُ الزَّيدانِ، وَقَامَ الزَّيدونَ، وَيَقُومُ الزَّيدونَ، وَقَامَ الرِّجَالُ، وَيَقُومُ الرِّجَالُ، وَقَامَتْ هِندُ، وَتَقُومُ هِندُ، وقامَتِ الهِندانِ، وَتَقُومُ الهِندانِ، وَقَامَتِ الهِنداتُ، وَتَقُومُ الهِنداتُ، وَقَامَتِ الهُنُودُ، وَتَقُومُ الهُنُودُ، وَقَامَ أَخُوكَ، وَيَقُومُ أَخُوكَ، وَقَامَ غُلَامِي، وَيَقُومُ غُلَامِي، وَمَا أَشْبَهَ ذَلِكَ.

So the explicit nouns are like your saying,

"قَامَ زَيْدٌ، وَيَقُومُ زَيْدٌ، وَقَامَ الزَّيدانِ، وَيَقُومُ الزَّيدانِ، وَقَامَ الزَّيدونَ، وَيَقُومُ الزَّيدونَ، وَقَامَ الرِّجَالُ، وَيَقُومُ الرِّجَالُ، وَقَامَتْ هِندُ، وَتَقُومُ هِندُ، وقامَتِ الهِندانِ، وَتَقُومُ الهِندانِ، وَقَامَتِ الهِنداتُ، وَتَقُومُ الهِنداتُ، وَقَامَتِ الهُنُودُ، وَتَقُومُ الهُنُودُ، وَقَامَ أَخُوكَ، وَيَقُومُ أَخُوكَ، وَقَامَ غُلَامِي، وَيَقُومُ غُلَامِي"

and whatever is similar to that.

All these are examples that ibn Ajrum mentions for apparent verbal subjects.

Implicit Nouns

As for مُضْمَر they are the subjects that are attached to the end of a verb:

والمُضمَر اِثْنَا عَشْرُ، نَحْوَ قَوْلِكَ: ضَرَبْتُ، وَضَرَبْنَا، وَضَرَبْتَ، وَضَرَبْتِ، وَضَرَبْتُمَا، وَضَرَبْتُمْ، وَضَرَبْتُنَّ، وَضَرَبَ، وَضَرَبَتْ، وَضَرَبَا، وَضَرَبُوا، وَضَرَبْنَ.

And the implicit subjects are twelve, like your saying,

"ضَرَبْتُ، وَضَرَبْنَا، وَضَرَبْتَ، وَضَرَبْتِ، وَضَرَبْتُمَا، وَضَرَبْتُمْ، وَضَرَبْتُنَّ، وَضَرَبَ، وَضَرَبَتْ، وَضَرَبَا، وَضَرَبُوا، وَضَرَبْنَ"

If the فاعل is always in the state of raf' then why do some of the words in the above examples of مُضْمَر end with other than dhamma?

Do you remember what we learned in the chapter of al-I'rab about Mabni and Majhul? If you look at the diagram, you will find that from the types of Mabni nouns is الضمائر. All of the above are Mabni nouns as they are ضمائر, so their i'rab is not shown through any indicator.

بَابُ المَفْعُولِ الَّذِي لَمْ يُسَمَّ فَاعِلُةٌ (نَائِبُ فَاعِلٍ)

The Object Whose Subject Is Not Mentioned

وَهُوَ: اَلِاسْمُ اَلمَرْفُوعُ اَلَّذِي لَمْ يُذْكَرْ مَعَهُ فَاعِلُهُ.

فَإِنْ كَانَ اَلْفِعْلُ مَاضِيًا ضُمَّ أَوَّلُهُ وَكُسِرَ مَا قَبْلَ آخِرِهِ، وَإِنْ كَانَ مُضَارِعًا ضُمَّ أَوَّلُهُ وَفُتِحَ مَا قَبْلَ آخِرِهِ.

Translation: And it is a noun which is in a state of Raf' whose subject is not mentioned along with it. When the verb is in the past tense it's first letter takes damma and the letter before the last takes kasrah. And if the verb is in the present tense, it's first letter takes dhamma and the letter before the last takes fatha.

This is the same concept as passive voice in english. Say you want to say that an action has been done. But you don't want to say who did it. That is when you use the نائب فاعل.

• The نائب فاعل takes the state of Raf'
• The verb before it gets dhamma on its first letter and kasra on the letter before the last, if it is in the **past tense**
• It gets dhamma on the first letter and sukun on the letter before the last if it is the **present tense**

For example:

You could say in active voice:

The boy ate the apple

<div align="center">أكَلَ الولدُ التفّاحَ</div>

In passive voice or using نائب فاعل, you would say:

The apple was eaten.

<div align="center">أُكِلَ التُفّاحُ</div>

An example from the Quran:

With فاعل:

<div dir="rtl">

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ

</div>

With نائب فاعل:

<div dir="rtl">

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

</div>

More examples:

نائب فاعل	فاعل
ضُرِبَ زَيدٌ	ضَرَبَ أحمدُ زيدًا
يُكْرَمُ الضيفُ	الكريمُ يُكْرِم ضيفَهُ
قُرِئَ القرآنُ	قَرَأَ القَارِئُ القرآنَ
(In the case of Alif, it changes to Ya) أجِيبَ السُّؤالُ	أَجَابَ المَعَلِّمُ السُّؤالَ
تُسَوَّقُ السَّيَّارةُ سريعاً	يُسَوِّقُ زيدٌ السيّارةَ سريعاً

The sentence with the نائب فاعل does not have a subject. It describes the action in passive voice without the subject being mentioned.

<div dir="rtl">

وَهُوَ عَلَى قِسْمَيْنِ: ظَاهِرٍ، ومُضْمَرٍ، فَالظَّاهِرُ نَحْوَ قَوْلِكَ: (ضُرِبَ زَيْدٌ)، وَ(يُضْرَبُ زَيْدٌ)، وَ(أُكْرِمَ عَمْرُو)، وَ(يُكْرَمُ عَمْرُو). وَالمُضْمَرُ: اِثْنَا عَشَرَ، نَحْوَ قَوْلِكَ: (ضُرِبْتُ، وَضُرِبْنَا، وَضُرِبْتَ، وَضُرِبْتِ، وَضُرِبْتُمَا، وَضُرِبْتُمْ، وَضُرِبْتُنَّ، وَضُرِبَ، وَضُرِبَتْ، وضُرِبَا، وَضُرِبُوا، وَضُرِبنَ).

</div>

Translation: And it is of two types: explicit and implicit. As for the explicit, it is like your saying,

And the implicit are twelve types. Like your saying,

The نائب فاعل just like the فاعل can also be divided into الظاهر (explicit) and المُضْمَر (implicit). The Mentioned in the text above are examples for both categories.

بَابُ اَلْمُبْتَدَاِ وَالخَبَرِ

The Subject and its Predicate

اَلْمُبْتَدَأُ هُوَ: اَلِاسْمُ اَلْمَرْفُوعُ اَلْعَارِي عَنْ اَلْعَوَامِلِ اَللَّفْظِيَّةِ.

The Nominal Subject is a Noun in the state of Raf' which is free from any grammatical agents (that affect it's i'rab).

وَالخَبَرُ هُوَ: اَلِاسْمُ اَلْمَرْفُوعُ اَلْمُسْنَدُ إِلَيْهِ، نَحْوَ قَوْلِكَ: (زَيْدٌ قَائِمٌ) وَ (الزَّيْدَانِ قَائِمَانِ) و (الزَّيْدُونَ قَائِمُونَ).

And the Predicate is a Noun in the state of Raf' which is linked to it (the subject), as in your saying,

وَالمُبْتَدَأ قِسْمَانِ: ظَاهِرٌ ومُضْمَرٌ.

The Nominal Subject is two types: explicit and implicit.

فَالظَّاهِرُ : مَا تَقَدَّمَ ذِكْرُهُ.

As for the explicit, it is as mentioned before.

وَالَمُضْمَرُ اثْنَا عَشَرَ، وَهِيَ: أَنَا، وَنَحْنُ، وَأَنْتَ، وَأَنْتِ، وَأَنْتُمَا، وَأَنْتُمْ، وَأَنْتُنَّ، وَهُوَ، وَهِيَ، وَهُمَا، وَهُمْ، وَهُنَّ، نَحْوَ قَوْلِكَ: أَنَا قَائِمٌ، وَنَحْنُ قَائِمُونَ، وَمَا أَشْبَهَ ذَلِكَ.

And the implicit is divided into twelve types:

أَنَا، وَنَحْنُ، وَأَنْتَ، وَأَنْتِ، وَأَنْتُمَا، وَأَنْتُمْ، وَأَنْتُنَّ، وَهُوَ، وَهِيَ، وَهُمَا، وَهُمْ، وَهُنَّ، نَحْوَ قَوْلِكَ: أَنَا قَائِمٌ، وَنَحْنُ قَائِمُونَ

And whatever resembles these.

وَالْخَبَرُ قِسْمَانِ: مُفْرَدٌ، وَغَيْرُ مُفْرَدٍ.

And the Predicate is made up of two types: Singular and Compound.

فَالمُفْرَدُ نَحْوَ: زَيْدٌ قَائِمٌ.

The singular is like your saying,

زَيْدٌ قَائِمٌ (Zaid is standing)

وَغَيْرُ المُفْرَدِ، أَرْبَعَةُ أَشْيَاءٍ: الجَارُّ وَالمَجْرُورُ، وَالظَّرْفُ، وَالْفِعْلُ مَعَ فَاعِلِهِ، وَالْمُبْتَدَأُ مَعَ خَبَرِهِ، نَحْوَ قَوْلِكَ: زَيْدٌ فِي الدَّارِ، وَزَيْدٌ عِنْدَكَ، وَزَيْدٌ قَامَ أَبُوهُ، وَزَيْدٌ جَارِيَتُهُ ذَاهِبَةٌ.

The Compound Predicate is divided into four types: 1) The Jaar and Majrur 2)The Circumstantial Preposition 3)The Verb and its Subject and 4) The Nominal Subject and its Predicate. Like your saying,

زَيْدٌ فِي الدَّارِ، وَزَيْدٌ عِنْدَكَ، وَزَيْدٌ قَامَ أَبُوهُ، وَزَيْدٌ جَارِيَتُهُ ذَاهِبَةٌ.

The Mubtada' is pretty straightforward. It is the noun that comes at the beginning of the sentence, with nothing applied to it (like verbs, إن ،كان etc.)

What is the difference between the فاعل and the مبتدأ?

The فاعل has a verb that comes before it or in other words, it is part of a verbal sentence. The مبتدأ is part of a nominal sentence.

The Khabar is the Predicate of the Mubtada'. It follows the pattern of the Mubtada' – it is always in the state of Raf' and it is single, dual or plural, depending on what form the Mubtada' is in.

زيدٌ قَائِمٌ

الزَيدَانِ قَائِمَانِ

الزَيدُونَ قَائِمُونَ

Types of Mubtada'

Again the Mubtada' is divided into الظاهر (explicit) and المُضْمَر (implicit).

الظاهر (explicit) is when it appears as in the examples above.

المُضْمَر (implicit) is when it appears as pronouns, for example:

أنا قائمٌ

نحن قائمون

هُوَ قَائِمٌ

Notice that الضمائر المتصلة (attached pronouns) are not mentioned under the Mubtada'? Why is that?

Answer: The الضمائر المتصلة always come after a verb, and therefore cannot be Mabtada'

Types of Predicate

The predicate occurs in two forms: singular and compound.

The singular predicate is when it occurs in the form of a single word or phrase: singular, dual or plural.

The compound predicate is when the predicate is made of a group of words. It can be of four types:

1. الجار والمجرور (A preposition and its object)

For example,

<div align="center">

زَيدٌ فِي الدّارِ
</div>

Here the فِي الدّارِ forms the predicate.

2. الظرف (Adverbial expression)

Example:

<div align="center">

زَيدٌ عِندَكَ
</div>

Why is this not a singular Khabar? Because عِندَكَ is not a single word. It is made of two things: the adverb: عند and the pronoun ك.

Another example:

<div align="center">

زَيدٌ أمامَ البَيتِ
</div>

3. الفعل مع خبره (A verb with its subject)

<div align="center">

زَيدٌ قَامَ أَبُوهُ
</div>

Here the Khabar is formed by the verb and its subject together.

The same is true for the نائب فاعل.

<div dir="rtl">

زَيْدٌ أُكِلَ طَعَامُهُ

</div>

4. المبتدأ مع خبره (A subject with its predicate)

<div dir="rtl">

زَيدٌ بيتُهُ بَعيدٌ

محمدٌ خطُّهُ حَسَنٌ

</div>

In conclusion, both the Mubtada' and it's Khabar are always in the state of Raf'. And in case, the Khabar is a sentence or partial sentence as in the examples above, then it is also in the state of Raf' as a whole. But in this case, the I'rab (of the Khabar part) is supposed and not shown. As for the individual elements of the Khabar formed by a sentence or compound sentence they are given the I'rab as in a normal sentence.

<div dir="rtl">

بَابُ اَلْعَوَامِلِ اَلدَّاخِلَةِ عَلَى اَلمُبْتَدَأِ والخَبَرِ

</div>

Agents applied to the Subject and Predicate

<div dir="rtl">

وَهِيَ ثَلَاثَةُ أَشْيَاءَ: كَانَ وَأَخَوَاتُهَا، وَإِنَّ وَأَخَوَاتُهَا، وَظَنَنْتُ وَأَخَوَاتُهَا.

</div>

Translation: And They are divided into three categories: 1) Kana and its sisters 2) Inna and its sisters 3)Dhananthu and its sisters.

<div dir="rtl">

فَأَمَّا كَانَ وَأَخَوَاتُهَا، فَإِنَّهَا تَرْفَعُ اَلاِسْمَ، وَتَنْصِبُ اَلخَبَرَ، وَهِيَ: كَانَ، وَأَمْسَى، وَأَصْبَحَ، وَأَضْحَى، وَظَلَّ، وَبَاتَ، وَصَارَ، وَلَيْسَ، وَمَا زَالَ، وَمَا انْفَكَّ، وَمَا فَتِيءَ، وَمَا بَرِحَ، وَمَا دَامَ، وَمَا تَصَرَّفَ مِنْهَا نَحْوَ: كَانَ وَيَكُونُ وَكُنْ، وَأَصْبَحَ وَيُصْبِحُ وَأَصْبِحْ، تَقُولُ (كَانَ زَيْدٌ قَائِمًا، وَلَيْسَ عَمْرُو شاخِصًا) وَمَا أَشْبَهَ ذَلِكَ. وَأَمَّا إِنَّ وَأَخَوَاتُهَا، فَإِنَّهَا تَنْصِبُ الاسمَ وَتَرْفَعُ الْخَبَرَ، وَهِيَ: إِنَّ، وَأَنَّ، وَلَكِنَّ، وَكَأَنَّ، وَلَيْتَ، وَلَعَلَّ، تَقُولُ: إِنَّ زَيْدًا قَائِمٌ، وَلَيْتَ عَمْرًا شَاخِصٌ، وَمَا أَشْبَهَ ذَلِكَ، وَمَعْنَى إِنَّ وَأَنَّ لِلتَّوْكِيدِ، وَلَكِنَّ لِلِاسْتِدْرَاكِ، وَكَأَنَّ لِلتَّشْبِيهِ، وَلَيْتَ لِلتَّمَنِّي، وَلَعَلَّ لِلتَّرَجِي والتَّوَقُّعِ.

</div>

As for Kana and its sisters, they give Raf' to the Nominal Subject and Nasb to the Predicate. Kana and her sisters are as follows:

<div dir="rtl">

كَانَ، وَأَمْسَى، وَأَصْبَحَ، وَأَضْحَى، وَظَلَّ، وَبَاتَ، وَصَارَ، وَلَيْسَ، وَمَا زَالَ، وَمَا انْفَكَّ، وَمَا فَتِيءَ، وَمَا بَرِحَ، وَمَا دَامَ

</div>

And that which can be extracted from these by way of verb conjugation like:

<div dir="rtl">

كَانَ وَيَكُونُ وَكُنْ، وَأَصْبَحَ وَيُصْبِحُ وَأَصْبِحْ

</div>

You can say for example,

<div dir="rtl">كَانَ زَيْدٌ قَائِمًا، وَلَيْسَ عَمْرُو شاخِصًا</div>

And whatever resembles this.

As for Inna and its sisters, they give Nasb to the Noun and Raf' to the Predicate. Inna and its sisters are,

<div dir="rtl">إِنَّ، وَأَنَّ، وَلَكِنَّ، وَكَأَنَّ، وَلَيْتَ، وَلَعَلَّ</div>

You can say,

<div dir="rtl">إِنَّ زَيْدًا قَائِمٌ، وَلَيْتَ عَمْرًا شَاخِصٌ</div>

And whatever resembles this.

Both Inna and Anna are used for affirmation. Lakinna is used for rectification or correction. Ka'anna is used for comparison or to show likeness. Layta is used to express regret. La'alla is used to express anticipation and expectation.

<div dir="rtl">**وَأَمَّا ظَنَنْتُ وَأَخَوَاتُهَا** فَإِنَّهَا تَنْصِبُ المُبْتَدَأ وَالْخَبَرَ عَلَى أَنَّهُمَا مَفْعُولَانِ لَهَا، وَهِيَ: ظَنَنْتُ، وَحَسِبْتُ، وَخِلْتُ، وَزَعَمْتُ، وَرَأَيْتُ، وَعَلِمْتُ، وَوَجَدْتُ، وَاتَّخَذْتُ، وَجَعَلْتُ، وَسَمِعْتُ، تَقُولُ: ظَنَنْتُ زَيْدًا مُنْطَلِقًا، وَخِلْتُ عَمْرًا شاخِصًا، وَمَا أَشْبَهَ ذَلِكَ.</div>

As for Dhananthu and its sisters, they give Nasb to both the Subject and Predicate, as they are treated as its Objects. They are:

<div dir="rtl">ظَنَنْتُ، وَحَسِبْتُ، وَخِلْتُ، وَزَعَمْتُ، وَرَاي، وَعَلِمْتُ، وَوَجَدْتُ، وَاتَّخَذْتُ، وَجَعَلْتُ، وَسَمِعْتُ</div>
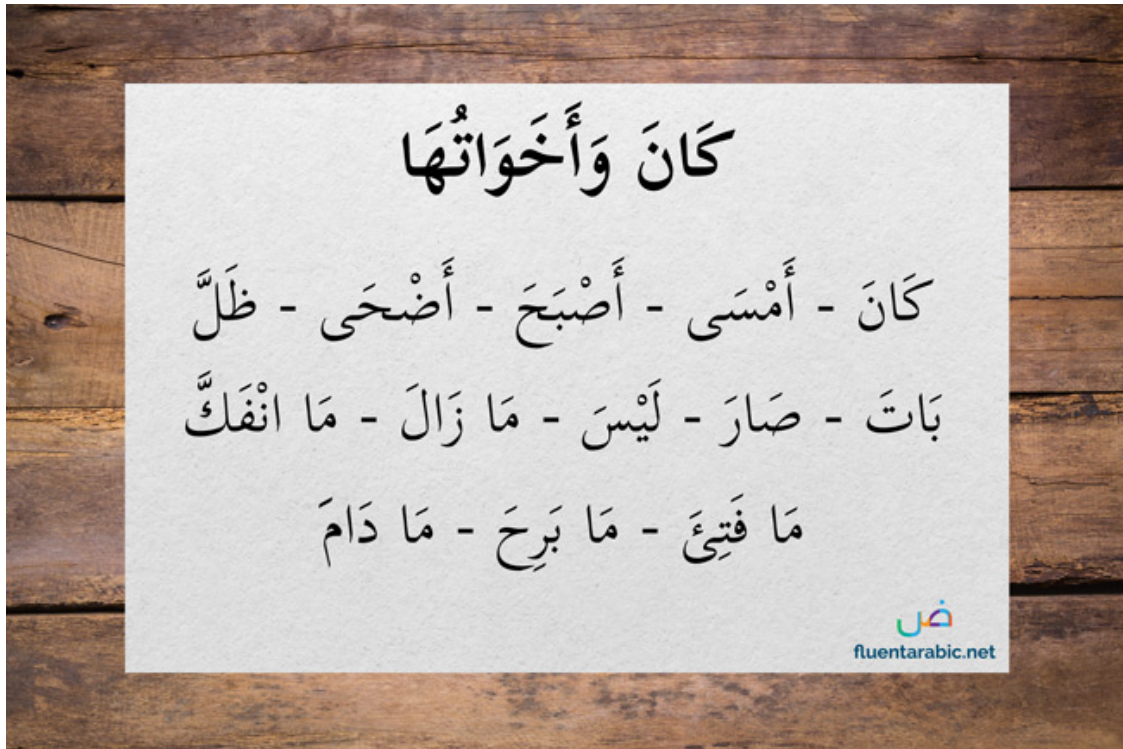
You can say,

<div dir="rtl">ظَنَنْتُ زَيْدًا مُنْطَلِقًا، وَخِلْتُ عَمْرًا شاخِصًا</div>
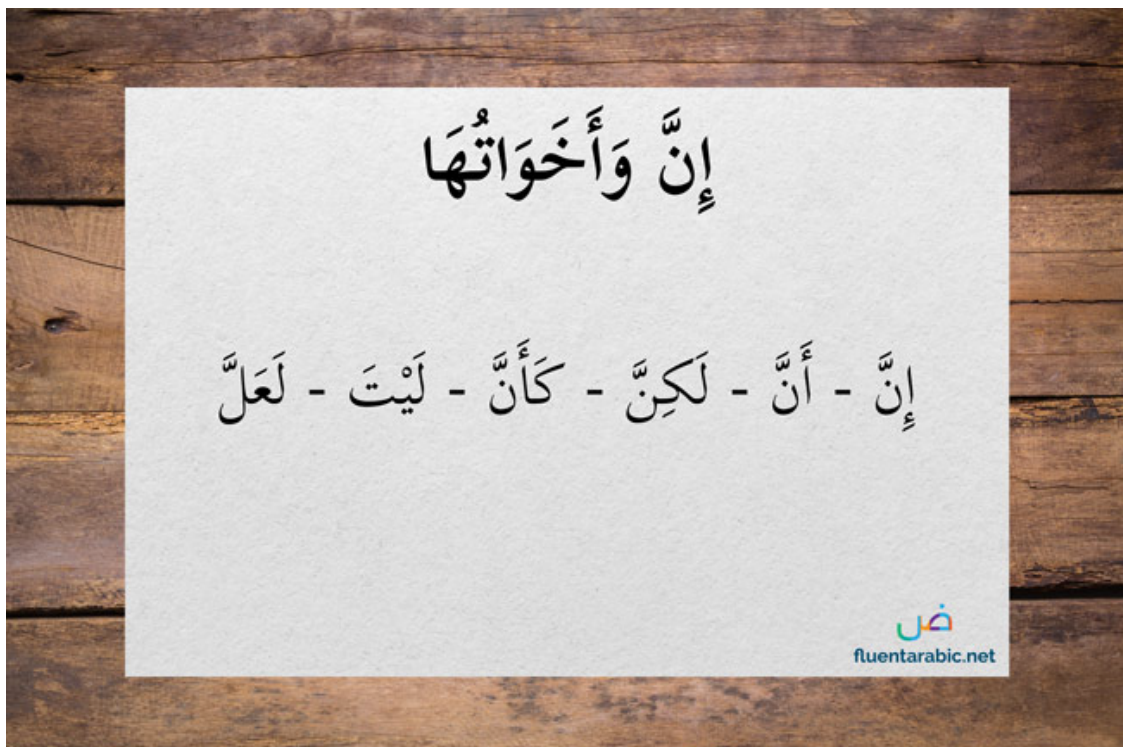
And whatever resembles this.

The Nawasikh

This is a very easy chapter. The Nawasikh are agents that are added to the Mubtada' to express different meanings.
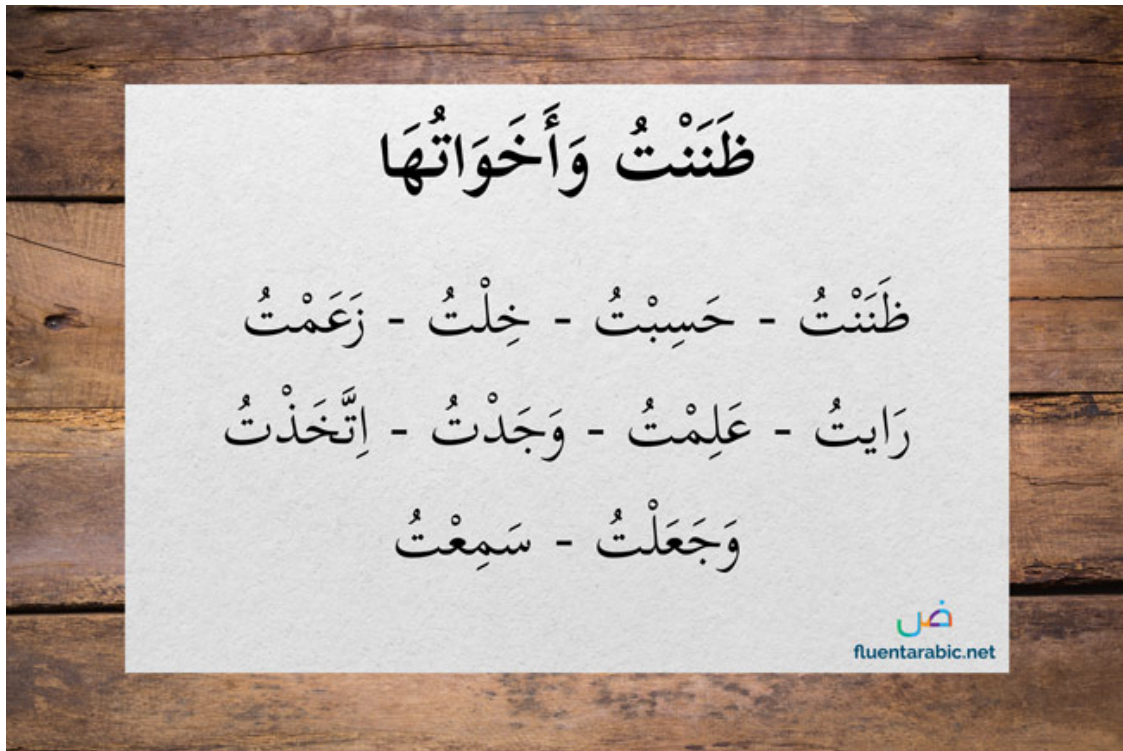
1. Kana and its sisters

كَانَ وَأَخَوَاتُهَا

كَانَ - أَمْسَى - أَصْبَحَ - أَضْحَى - ظَلَّ

بَاتَ - صَارَ - لَيْسَ - مَا زَالَ - مَا انْفَكَّ

مَا فَتِئَ - مَا بَرِحَ - مَا دَامَ

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2. Inna and its sisters

إِنَّ وَأَخَوَاتُهَا

إِنَّ - أَنَّ - لَكِنَّ - كَأَنَّ - لَيْتَ - لَعَلَّ

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3. Dhanantu and its sisters

Kana is used to express a meaning similar to 'was' is English. Inna is used for emphasis and Dhananthu means 'I thought'. We won't delve into the meanings of the 'sisters' or the other words that are grouped with each of them for now, but just remember they follow the same rules as the leader of the group, although each has its own meaning.

Rules of the Nawasikh

As for Kana and its sisters, they cause the Mubtada' to take Raf' and Khabar to take Nasb.

As for Inna and its sisters, they do the exact opposite of Kana, they cause the Mubtada' to take Nasb and Khabar to take Raf'

And finally, Dhananthu causes both Mubtada' and Khabar to take Nasb. This is because both the Mubtada' and Khabar act as objects in the case of these agents.

الناسخ	المبتدأ	الخبر
كان	الرفع	النصب
إن	النصب	الرفع
ظَنَنْتُ	النصب	النصب

Examples:

<div align="center">

وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

ظَنَنْتُ زَيدًا منطَلِقًا

</div>

Question: What if the Khabar of one of these agents is compound instead of singular?

Answer: The whole compound sentence or half-sentence takes the state given to it by the agent. For example,

<div align="center">

كان محمدٌ يحبُّ قرآءَةَ الكُتُبِ

</div>

Here محمدُ is the Mubtada' and it takes the state of Raf'. The indicator is dhamma which is 'apparent'.

The Khabar is made up of the entire sentence: يحبُّ قرآءَةَ الكُتُبِ

Here the يحبُّ is Marfu' because it is a present tense verb.

قرآءَةَ is Mansub because it is the object or Maf'ul bihi (مفعول به).

الكُتُبِ is Majrur because it is mudhaf ilaihi (مضاف إليه)

As for the whole Khabar it takes the ruling of nasb which is supposed and not apparent as it is the khabar of kana.

More examples:

<div align="center">

كَانَ المُسَجِّلُ سَليماً

ما زالَ المَطَرُ نازِلًا

وَلَا يَزَالُونَ مُختَلِفِينَ

</div>

The Khabar coming before the Mubtada':

If the khabar is an adverb (ظرف) or جار ومجرور the khabar of both Kana and Inna can come before the subject. For example:

<div dir="rtl">

إِنَّ فِي ذَلِكَ لِعِبْرَةً

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ المُؤْمِنِينَ

</div>

If you are confused between the mubtada' and the khabar, just remember: The mubtada is what you are describing – 'the subject' and the khabar is what you are saying about it – 'the predicate'. So it is easy to tell them apart once you know the meaning of the sentence.

The Mubtada' is the thing you are talking about, and the Khabar is what you are saying about it.

Examples for Dhanantu and its sisters:

<div dir="rtl">

حَسِبْتُ عُمْرًا صَادِقًا

ظَنَنْتُ التِّلْمِيذَ فَاهِمًا

زَعَمْتُ زَيْدًا مُحَمَّدًا (أي ظَنَنتُهُ مُحَمَّدًا)

لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا

</div>

<div dir="rtl">

بَابُ اَلنَّعْتِ

</div>

Adjectives

<div dir="rtl">

اَلنَّعْتُ تَابِعٌ لِلْمَنْعُوتِ فِي رَفْعِهِ، وَنَصْبِهِ، وَخَفْضِهِ، وَتَعْرِيفِهِ، وَتَنْكِيرِهِ، تَقُولُ قَامَ زَيْدٌ اَلْعَاقِلُ، وَرَأَيْتُ زَيْدًا اَلْعَاقِلَ، وَمَرَرْتُ بِزَيْدٍ اَلْعَاقِلِ.

</div>

Translation: The adjective follows the object of description in its Raf', Nasb and Khafdh states, and also in its definiteness and indefiniteness. You can say, for example,

<div dir="rtl">

قَامَ زَيْدٌ العَاقِلُ، وَرَاَى زَيْدًا العَاقِلَ، وَمَرَرْتُ بِزَيْدٍ العَاقِلِ

</div>

<div dir="rtl">

وَالمَعْرِفَةُ خَمْسَةُ أَشْيَاءَ: اَلاِسْمُ اَلمُضْمَرُ نَحْوُ أَنَا وَأَنْتَ، وَالاِسْمُ اَلْعَلَمُ نَحْوُ: زَيْدٌ وَمَكَّةُ، وَالاِسْمُ اَلمُبْهَمُ نَحْوُ: هَذَا، وَهَذِهِ، وَهَؤُلَاءِ، وَالاِسْمُ اَلَّذِي فِيهِ اَلْأَلِفُ وَاللَّامُ نَحْوُ اَلرَّجُلُ وَالْغُلَامُ، وَمَا أُضِيفَ إِلَى وَاحِدٍ مِنْ هَذِهِ اَلْأَرْبَعَةِ.

</div>

The Definite Nouns are five types:

1) Implicit Nouns like: أَنَا, وَأَنْتَ

2) Proper Nouns like: زَيْدُ وَمَكَّةُ

3) Ambiguous Nouns like: هَذَا وَهَذِهِ وَهَؤُلَاءِ

4) Nouns with Alif-Lam like: الرَّجُلُ وَالغُلَامُ

5) Nouns which are compounded with one of the above four.

وَالنَّكِرَةُ، كُلُّ اِسْمٍ شَائِعٍ فِي جِنْسِهِ لَا يَخْتَصُّ بِهِ وَاحِدٌ دُونَ آخَرَ، وَتَقْرِيبُهُ كُلُّ مَا صَلَحَ دُخُولُ اَلْأَلِفِ وَاللَّامِ عَلَيْهِ، نَحْوُ: اَلرَّجُلُ، والفَرَسُ.

And the indefinite noun consists of every noun in its general class and is not restricted to one group. It may be approximated that the indefinite includes all the words that agree to the addition of alif-lam to them, like: الرَّجُلُ وَالفَرَسُ

The final part of the مرفوعات or the nouns in Raf' are the توابع. These are elements that follow the grammatical state and form of the word before it. The first of these is the نعت.

The نعت or the صفة is the adjective used to show attributes of the noun. It takes the same form of the noun that it describes. For example:

قام زيدٌ العاقلُ

ورأيتُ زيداً العاقلَ

ومررتُ بزيدٍ العاقل

There are two things that العاقل follows from the noun زيد in these sentences:

The grammatical state: Raf', Nasb and Khafdh.
The definite or indefinite state of the noun: زيد is a definite noun as it represents a specific person. If it was an indefinite noun like رَجُل, the Na'at will also be indefinite:

مَرَرْتُ بِرَجُلٍ عَاقِلٍ

The nouns which are Ma'rifa (Definite) which cause the adjoining adverb (نعت or صفة) to be Ma'rifa can be classified into five categories:

Example		Element
أنا، أنت		الإسم المضمر (Personal Pronouns)
مكة، زيد، محمد		الإسم العلم (Proper Nouns)
هذا، هذه، هؤلاء		الإسم المبهم أو الموصول (Demonstrative Pronouns)
الرجل، الغُلام		الإسم الذي فيه الألف واللام(Nouns containing alif-lam)
قلمُ زيدٍ		ما أُضيف إلى هذه الأربة (What is attached to any of these four)

Everything outside this is indefinite.

Tip: An easy way to tell if a noun is definite or indefinite is to see it can accept the alif lam. If it can, then when used without the alif lam, it is indefinite. If it cannot accept the alif lam, then it is definite in its stand-alone form. We can say الرجل, so رجل is indefinite. We don't say المحمد. So محمد is definite.

بَابُ العَطفِ

Conjunctions

وَحُرُوفُ اَلْعَطفِ عَشَرَةٌ، وَهِيَ: الوَاوُ، وَالْفَاءُ، وَثُمَّ، وَأَوْ، وَأَمْ، وَإِمَّا، وَبَلْ، وَلَا، وَلَكِنْ، وَحَتَّى فِي بَعْضِ المَوَاضِعِ.

Translation: The Particles of Conjunction are ten: Waw, Fa, Thumma, Aww, Amm, Imma, Bal, La, Lakin, and in some cases Hatta.

فَإِنْ عَطَفْتَ بِهَا عَلَى مَرْفُوعٍ رَفَعْتَ، أَوْ عَلَى مَنْصُوبٍ نَصَبْتَ، أَوْ عَلَى مَخْفُوضٍ خَفَضْتَ، أَوْ عَلَى مَجْزُومٍ جَزَمْتَ، تَقُولُ (قَامَ زَيْدٌ وَعَمْرُو، ورَأَيْتُ زَيْدًا وَعَمْرًا، وَمَرَرْتُ بِزَيْدٍ وَعَمْرٍو، وَزَيْدٌ لَمْ يَقُمْ وَلَمْ يَقْعُدْ).

So if a word is conjoined with a Marfu' word, it takes Raf', if it conjoined with a Mansub word, it takes Nasb, and if it is conjoined with a Makhfudh word it takes Khafdh, and if it is conjoined with a Majzum word it takes Jazm. For example,

قَامَ زَيْدٌ وَعَمْرُو، وَرَاي زَيْدًا وَعَمْرًا، وَمَرَرْتُ بِزَيْدٍ وَعَمْرٍو، وَزَيْدٌ لَمْ يَقُمْ وَلَمْ يَقْعُدْ.

A simple way to explain the 'Atf is that they are the elements used to connect words together. Similar to 'and' and 'or ' in English. However, there are a few additional words that come under this category in Arabic as mentioned in the text above.

When you say,

<div align="center">قام زيدٌ وعَمرٌو</div>

The و is used to add عمرو along with زيد

عمرو here follows the grammatical state of زيد

More examples:

<div align="center">إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ</div>

An important ruling derived from the Quran using this rule:

<div align="center">يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ (المائدة:6)</div>

In the ayah above, Allah ﷻ tells us how to make Wudu (ablution).

Here the verb اغْسِلُوا (wash) is followed by the object وُجُوهَكُمْ.

And then أَيْدِيَكُمْ (hands) is connected to the previous object by و. It follows the state of the previous noun as it is 'Atf.

Then comes the verb امْسَحُوا (wipe) بِرُؤُوسِكُمْ (your head. It is in Jarr, because of the harf ب at the beginning making it جار and مجرور).

Now the و is used again to add another part: أَرْجُلَكُمْ. But here it is not in Jarr like the noun before it, but it is in Nasb.

What does this mean?

It means that أَرْجُلَكُمْ is not connected to بِرُؤُوسِكُمْ but to the noun before that which is also in the state of Nasb: وُجُوهَكُمْ.

Let's look at the Sahih international translation for this ayah:

"O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and **wash your feet to the ankles**..."

How do we know it is 'wash your feet' and not 'wipe your feet'? Because it is أَرْجُلَكُمْ and not أَرْجُلِكُمْ

Some more examples:

<div dir="rtl">

جاءَ زيدٌ ثُمَ عَمرُو

جاءَ زيدٌ بَلْ عَمرُو

قامَ زيدٌ لا عَمرُو

</div>

ما جاء محمدٌ لكنْ عبدُ اللهِ   (Note it is not لكن which is a sister of إنّ)

<div dir="rtl">

أكلتُ السمكَ حتى رأسَها

</div>

حتى only in some cases because it can also be used as a harf jarr for example:

<div dir="rtl">

حتى مَطْلَعِ الفجْرِ

</div>

بَابُ التَّوكِيدِ

Corroboration

اَلتَّوكِيدُ تَابِعٌ لِلْمُؤَكَّدِ فِي رَفْعِهِ وَنَصْبِهِ وَخَفْضِهِ وَتَعْرِيفِهِ.
وَيَكُونُ بِأَلْفَاظٍ مَعْلُومَةٍ، وَهِيَ: اَلنَّفْسُ، وَالْعَيْنُ، وَكُلُّ، وَأَجْمَعُ، وَتَوَابِعُ أَجْمَعَ، وَهِيَ أَكْتَعُ، وَأَبْتَعُ، وَأَبْصَعُ، تَقُولُ: قَامَ زَيْدٌ نَفْسُهُ، وَرَأَيْتُ القَوْمَ كُلَّهُمْ، وَمَرَرْتُ بِالْقَوْمِ أَجْمَعِينَ.

The Article of Corroboration follows its object in its Raf', Nasb and Khafdh, as well as in its definiteness and indefiniteness.

Corroboration is established with the following words:

النَّفْسُ، وَالعَيْنُ، وَكُلُّ، وَأَجْمَعُ

And words extracted from أجمع like:

أكْتَعُ، وَأَبْتَعُ، وأَبْصَعُ

Examples of this are:

قَامَ زَيْدٌ نَفْسُهُ، وَرَاي القَوْمَ كُلَّهُمْ، وَمَرَّرْتُ بِالقَوْمِ أَجْمَعِينَ.

The particles of corroboration or توكيد are used to confirm and emphasise.

For example:

قام زيدٌ نفسُهُ

Zaid stood up, he himself!

أنتَ الطالبُ نفسُهُ

You are the student? The same one?

جاءَ العائلةُ كُلُّهُم

The family came, all of them.

The corroborative particle follows the grammatical state of the word before it.

More examples:

<div dir="rtl">

لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

</div>

بَابُ البَدَلِ

Substitution

<div dir="rtl">

إِذَا أُبْدِلَ اِسْمٌ مِنْ اِسْمٍ، أَوْ فِعْلٌ مِنْ فِعْلٍ تَبِعَهُ فِي جَمِيعِ إِعْرَابِهِ.

وَهُوَ عَلَى أَرْبَعَةِ أَقْسَامٍ: بَدَلُ اَلشَّيْءِ مِنَ اَلشَّيْءِ، وَبَدَلُ اَلْبَعْضِ مِنَ اَلْكُلِّ، وَبَدَلُ اَلِاشْتِمَالِ، وَبَدَلُ اَلْغَلَطِ، نَحْوَ قَوْلِكَ (قَامَ زَيْدٌ أَخُوكَ، وَأَكَلْتُ اَلرَّغِيفَ ثُلْثَهُ، وَنَفَعَنِي زَيْدٌ عِلْمُهُ، وَرَأَيْتُ زَيْدًا اَلْفَرَسَ)، أَرَدْتَ أَنْ تَقُولَ: اَلْفَرَسَ فَغَلِطْتَ فَأَبْدَلْتَ زَيْدًا مِنْهُ.

</div>

If a noun is substituted for another noun, or a verb is substituted for another verb, it follows the original in all its I'rab (Grammatical States)

And it (Substitution) is four types: 1)Complete Substitution 2)The Substitution of a part from the whole 3)Substitution of content 4)Substitution based on error.

Some examples are,

<div dir="rtl">

قَامَ زَيْدٌ أَخُوكَ, وَأَكَلْتُ الرَّغِيفَ ثُلْثَهُ, وَنَفَعَنِي زَيْدٌ عِلْمُهُ

رَاي زَيْدًا الفَرَسَ

</div>

In the above sentence you wanted to say رأيتُ الفَرَسَ، but by mistake, you said زَيْدًا, after which you substituted it for the correct word (الفَرَسَ).

The Badal can be a noun that substitutes another noun or a verb that substitutes another verb.

What is implied by substitution here?

If you say:

<div dir="rtl">

أَكَلْتُ التّفّاحَ

</div>

I ate the apple

And then use another word after it which substitutes or replaces the meaning or a part of the meaning of the word used before that is the Badal.

An example of that is:

<div dir="rtl">أَكَلتُ التُّفّاحَ نِصفَهُ</div>

I ate the apple, half of it.

Notice how the badal (نِصفَهُ), changes or substitutes the original meaning?

In the case of the example, the badal does not substitute the entire word but changes the meaning partially to 'half of it' (from the entire apple)

The Badal is of four types:

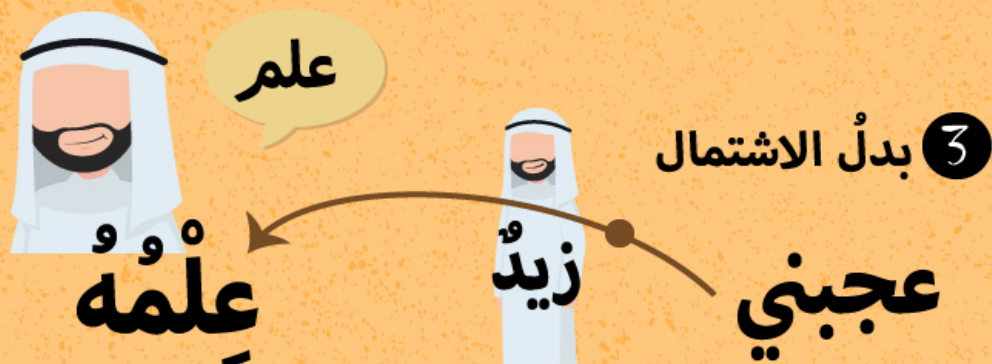| Example	Type
جاء زيدٌ أخوكَ	بدلُ الشيء من الشيء (Complete Substitution)
حفِظتُ القرانَ ثُلُثَهُ	بدلُ البعضِ من الكلّ (Partial Substitution)
أعجبَني زيدٌ عِلمُه	بدلُ الاشتمال (Substitution of Content)
رأيت زيدا ....الفرسَ (In correction of a mistake)	بدل الغلط (Substitution for a mistake)

Example for Badal of verbs:

<div dir="rtl">وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا * يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا</div>

In the above example from the Quran, يُضَاعَفْ is badal for يَلْقَ. Both are Majum in this case. يَلْقَ by the removal of alif.

TYPES OF SUBSTITUTION
IN ARABIC

أنواع البدل

1 بدلُ الشيء من الشيء

أخوكَ ← زيدٌ ← جاء

2 بدلُ البعضِ من الكلّ

نِصْفَهُ ← التُّفَّاحَ أكَلتُ

3 بدلُ الاشتمال

علم

عِلْمُهُ ← زيدٌ ← عجبني

4 بدلُ الغَلَط

الفَرَسَ ← زَيدًا ← رَأيتُ

بَابُ مَنْصُوبَاتِ اَلْأَسْمَاءِ

The Nouns in the State on Nasb

اَلْمَنْصُوبَاتُ خَمْسَةَ عَشَرَ، وَهِيَ: اَلْمَفْعُولُ بِهِ، وَالْمَصْدَرُ، وَظَرْفُ اَلزَّمَانِ، وَظَرْفُ اَلْمَكَانِ، وَالْحَالُ، وَالتَّمْيِيزُ، وَالْمُسْتَثْنَى، وَاسْمُ لَا، وَالْمُنَادَئُ، وَالْمَفْعُولُ مِنْ أَجْلِهِ، وَالْمَفْعُولُ مَعَهُ، وَخَبَرُ كَانَ وَأَخَوَاتِهَا، وَاسْمُ إِنَّ وَأَخَوَاتِهَا، وَالتَّابِعُ لِلْمَنْصُوبِ، وَهُوَ أَرْبَعَةُ أَشْيَاءَ: النَّعْتُ، وَالْعَطْفُ، وَالتَّوْكِيدُ، وَالْبَدَلُ.

Translation: The Nouns in the state of Nasb are fifteen: the direct object, the verbal noun (infinitive), the adverbial of time, the adverbial of space, the circumstantial qualifier, the specifying element, the exception, the noun of Laa (لا), the vocative, the causative object, the accompanying object, the predicate of Kana (كان) and its sisters, the Noun of Inna (إن) and its sisters, and the nouns that follow any of the mentioned Mansubs; they are four types: adjective, conjunction, corroboration, and the substitution.

The Mansubat, give us more information about the verb of the sentence. For example, the object tell us what the action is being done to. The ظَرْفُ الزمان tells us when the action is being done. And so on.

بَابُ اَلْمَفْعُولِ بِهِ

The Object

وَهُوَ: اَلِاسْمُ اَلْمَنْصُوبُ اَلَّذِي يَقَعُ بِهِ اَلْفِعْلُ، نَحْوَ ضَرَبْتُ زَيْدًا، وَرَكِبْتُ الفَرَسَ.

It's the Mansub noun to which the verb's action occurs. Like: I hit Zayed, I rode the horse.

وَهُوَ قِسْمَانِ: ظَاهِرٌ، ومُضْمَرٌ.

And it's two types: explicit and Implicit (hidden).

فَالظَّاهِرُ: مَا تَقَدَّمَ ذِكْرُهُ.

The explicit: it has already been mentioned above.

وَالْمُضْمَرُ قِسْمَانِ: مُتَّصِلٌ، وَمُنْفَصِلٌ.

The implicit object consists of two types: connected and separate.

فَالمُتَّصِلُ اِثْنَا عَشَرَ، وَهِيَ: ضَرَبَنِي، وَضَرَبَنَا، وَضَرَبَكَ، وَضَرَبَكِ، وَضَرَبَكُمَا، وَضَرَبَكُمْ، وَضَرَبَكُنَّ، وَضَرَبَهُ، وَضَرَبَهَا، وَضَرَبَهُمَا، وَضَرَبَهُمْ، وَضَرَبَهُنَّ.

The connected object is twelve types: (ضَرَبَكُنَّ), (ضَرَبَكُمْ), (ضَرَبَكُمَا), (ضَرَبَكِ), (ضَرَبَكَ), (ضَرَبَنَا), (ضَرَبَنِي), (ضَرَبَهُمْ), (ضَرَبَهُمَا), (ضَرَبَهَا), (ضَرَبَهُ), and (ضَرَبَهُنَّ).

وَالمُنْفَصِلُ اِثْنَا عَشَرَ، وَهِيَ: إِيَّايَ، وَإِيَّانَا، وَإِيَّاكَ، وَإِيَّاكِ، وَإِيَّاكُمَا، وَإِيَّاكُمْ، وَإِيَّاكُنَّ، وَإِيَّاهُ، وَإِيَّاهَا، وَإِيَّاهُمَا، وَإِيَّاهُمْ، وَإِيَّاهُنَّ.

The separate object is twelve types: (إِيَّاهَا), (إِيَّاهُ), (إِيَّاكُنَّ), (إِيَّاكُمْ), (إِيَّاكُمَا), (إِيَّاكِ), (إِيَّاكَ), (إِيَّانَا), (إِيَّايَ), (إِيَّاهُمْ), (إِيَّاهُمَا), and (إِيَّاهُنَّ).

وَهُوَ قِسْمَانِ: ظَاهِرٌ، ومُضْمَرٌ.

فَالظَّاهِرُ: مَا تَقَدَّمَ ذِكْرُهُ.

وَالمُضْمَرُ قِسْمَانِ: مُتَّصِلٌ، وَمُنْفَصِلٌ.

The first of the Nouns in the state of Nasb is the Maf'ul bihi or the object.

It is divided again into implicit and explicit, just like the fa'il. The only difference is that the implicit forms of Maf'ul bihi are the only the ones mentioned:

مُتَّصِل: وَضَرَبَنا، وَضَرَبَكَ، وَضَرَبَكِ، وَضَرَبَكُما، وَضَرَبَكُم، وَضَرَبَكُنَّ، وَضَرَبَهُ، وَضَرَبَهَا، وَضَرَبَهُمَا، وَضَرَبَهُم، وَضَرَبَهُنَّ.

مُنفَصِل: إِيَّاي، وإِيَّانا، وإِيَّاكَ، وإِيَّاكِ، وإِيَّاكما، وإِيَّاكم، وإِيَّاكُنَّ، وإِيَّاه، وإِيَّاها، وإِيَّاهما، وإِيَّاهم، وإِيَّاهُنَّ

بَابُ اَلمَصْدَرِ

The Absolute Object (المفعول المطلق)

اَلمَصْدَرُ هُوَ: اَلِاسْمُ المَنْصُوبُ اَلَّذِي يَجِيءُ ثَالِثًا فِي تَصْرِيفِ اَلفِعْلِ، نَحْوَ: ضَرَبَ يَضْرِبُ ضَرْبًا.

It's the noun in the state of nasb that comes the third in the conjugation of the verb; for example: (ضَرَبَ يَضْرِبُ ضَرْبًا)

وَهُوَ قِسْمَانِ: لَفْظِيٌّ وَمَعْنَوِيٌّ، فَإِنْ وَافَقَ لَفْظُهُ لَفْظَ فِعْلِهِ فَهُوَ لَفْظِيٌّ، نَحْوَ: قَتَلْتُهُ قَتْلًا.

And it consists of two types: verbal and abstract. When the infinitive's derivation agrees with the verb's form, it's a verbal infinitive. For example: (قَتَلْتُهُ قَتْلًا).

وَإِنْ وَافَقَ مَعْنَى فِعْلِهِ دُونَ لَفْظِهِ فَهُوَ مَعْنَوِيٌّ، نَحْوَ: جَلَسْتُ قُعُودًا، وَقُمْتُ وُقُوفًا، وَمَا أَشْبَهَ ذَلِكَ.

When the infinitive's derivation is different from the verb's form but they both have the same meaning, this is an abstract infinitive. For example: (قُمْتُ وُقُوفًا) and (جَلَسْتُ قُعُودًا) and the like.

المفعول المطلق or the absolute object is what is actually intended by this chapter. It is named Masdar because the المفعول المطلق is always in the form of Masdar – the original noun from which the verb is derived.

For example,

ضربَ يَضرِبُ ضَرْباً

ضَرْباً is the Masdar of ضربَ. To use it as المفعول المطلق you can say:

ضَرَبتُ السّارِقَ ضَرْباً مُبرِحاً

I beat the thief severely

If you translate this literally: I beat the thief with a severe beating.

The المفعول المطلق always comes after the verb, and it is Mansub Noun. It is sometimes used for emphasis and sometimes for describing the type or number of the verb.

There are numerous examples for المفعول المطلق in the Quran:

<div dir="rtl">

وَاللَّهُ أَنبَتَكُم مِّنَ الْأَرْضِ نَبَاتًا * ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا

</div>

شُكْرًا is actually Maf'ul Mutlaq. It is short for:

<div dir="rtl">

أشكرُكَ شُكرا

</div>

In some cases, like the one above, the verb is hidden and the Maf'ul Mutlaq is mentioned directly.

The classification of the مصدر into literal and abstract is just a theoretical concept you need to keep in mind. The concept is clear from the text. If the verb and masdar come from the same word then it is literal. If it matches in meaning, but the words are different then, it is abstract.

بَابُ ظَرْفِ اَلزَّمَانِ وَظَرْفِ اَلمَكَانِ

Adverbials of Time and Place (المفعول فيه)

<div dir="rtl">

ظَرْفُ الزَّمَانِ هُوَ: اِسْمُ اَلزَّمَانِ اَلمَنْصُوبُ بِتَقْدِيرِ: (فِي) نَحْوَ: اَليَوْمَ، وَاللَّيْلَةَ، وغَدْوَةً، وَبُكْرَةً، وسَحَرًا، وَغَدًا، وعَتَمَةً، وَصَبَاحاً، وَمَسَاءً، وأَبَدًا، وأَمَدًا، وَحِينًا، وَمَا أَشْبَهَ ذَلِكَ.

</div>

The adverbial of time: it's a Mansub noun that indicates or specifies time in a sentence. It acts as if there were a hidden (فِي = in or during) before it. For example: (اَليَوْمَ), (اللَّيْلَةَ), (غَدْوَةً), (بُكْرَةً), (سَحَرًا), (غَدًا), (عَتَمَةً), (صَبَاحاً), (مَسَاءً), (أَبَدًا), (أَمَدًا), (حِينًا), and anything like that.

<div dir="rtl">

وَظَرْفُ المَكَانِ هُوَ: اِسْمُ اَلمَكَانِ اَلمَنْصُوبُ بِتَقْدِيرِ: (فِي) نَحْوَ: أَمَامَ، وَخَلْفَ، وَقُدَّامَ، وَوَرَاءَ، وَفَوْقَ، وَتَحْتَ، وَعِنْدَ، وَمَعَ، وَإِزَاءَ، وَحِذَاءَ، وَتِلْقَاءَ، وَهُنَا، وَثَمَّ، وَمَا أَشْبَهَ ذَلِكَ.

</div>

The adverbial of place: it's also a Mansub noun. It indicates or specifies space or location. It acts as if there were a hidden (فِي = in or at) before it. For example: (أَمَامَ), (خَلْفَ), (قُدَّامَ), (وَرَاءَ), (فَوْقَ), (تَحْتَ), (عِنْدَ), (مَعَ), (إِزَاءَ), (حِذَاءَ), (تِلْقَاءَ), (هُنَا), (ثَمَّ), and anything like that.

ظرفُ الزمان is the agent of time. It tells you when the the verb occurs.

وظرف المكان is the agent of place. It tells you where the action takes place.

These are formed by certains nouns that represent time and place, like the ones mentioned in the text.

But note that not all nouns that represent time and place are ظرف الزمان وظرف المكان. How do you tell them apart?

An important rule is that, when the Dharf Zaman or Makan is used in the sentence, it should be used in the context of (في). For example:

<div align="center">سلّمتُ على محمدٍ صَباحًا</div>

The meaning of the sentence is:

<div align="center">سلّمتُ على محمدٍ في الصَّباحِ</div>

But if you say:

<div align="center">أُحِبُّ الصباحَ</div>

It is not used in the context of في and therefore not ظرف

The Zarf Zaman and Makan are always used in the context of (في) in Arabic.

Look at these two sentences:

<div align="center">المؤمنُ يخافُ يومَ القيامةِ</div>

<div align="center">الكافر يخافُ يومَ القيامةِ</div>

There is an important difference between the two sentences. In the first sentence يوم is مفعول به. In the second, it is ظرف زمان.

The first one means, the believer fears the Day of Judgement.

In the second sentence, the intended meaning is the disbeliever fears on the Day of Judgement.

<div align="center">الكافر يخافُ (في) يومِ القيامةِ</div>

A general rule you can use to identify Zarf is:

For Zarf Zaman, the sentence should answer: **When?**

For Zarf Makan it should answer: **Where?**

If these answers can be found in the sentence, then it is Zarf.

More examples:

<div dir="rtl">

خَالِدِينَ فِيهَا أَبَداً

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

تَجْرِي تَحْتَهَا الْأَنْهَارُ

</div>

Question: What about the ayah:

<div dir="rtl">

تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ

</div>

Here it is not Zarf because of Min. Remember, the Zarf has to be Mansub always. If the Min is applied to it, it becomes جار ومجرور.

<div dir="rtl">

بَابُ الحَالِ

</div>

The Circumstantial Qualifier

<div dir="rtl">

اَلحَالُ هُوَ: اَلِاسْمُ اَلمَنْصُوبُ اَلمُفَسِّرُ لِماَ اِنْبَهَمَ مِنْ اَلهَيْئَاتِ، نَحْوَ قَوْلِكَ: (جَاءَ زَيْدٌ رَاكِبًا) وَ(رَكِبْتُ الفَرَسَ مُسرَجًا) وَ(لَقِيتُ عَبْدَ اللهِ رَاكِبًا) وَمَا أَشْبَهَ ذَلِكَ.

</div>

The circumstantial qualifier: It's a Mansub noun. It's the noun that explains and clarifies any uncertain or unclear situation regarding the modality of the action. For example: (جَاءَ زَيْدٌ رَاكِبًا = Zayed came riding), (رَكِبْتُ الفَرَسَ مُسرَجًا = I rode a saddled horse), (لَقِيتُ عَبْدَ اللهِ رَاكِبًا = I met Abdullah who was riding), and so on.

<div dir="rtl">

وَلَا يَكُونُ اَلحَالُ إِلَّا نَكِرَةً، وَلَا يَكُونُ إِلَّا بَعْدَ تَمَامِ الكَلَامِ، وَلَا يَكُونُ صَاحِبُهَا إِلَّا مَعْرِفَةً.

</div>

The circumstantial qualifier is always and only indefinite (نَكِرَة). And it comes at the end of the sentence after the completed speech. And it only describes the conditions of a definite some-thing or someone.

الحال

جاءَ الرجلُ راكبًا

fluentarabic.net

As you can see from the text, the purpose of the حال is to give more information regarding the action taking place.

Further, Ibn Ajrum says,

- The حال is always indefinite
- It always occurs at the end of the sentence.
- The subject of the sentence described by the حال is always definite.

What is the difference between حال and نعت ?

The نعت always follows the subject in being definite or indefinite.

The حال is always indefinite and its subject definite.

For example,

جاء الرجلُ الراكبُ (نعت)

The rider came.

جاء الرجلُ راكباً (حال)

The man came riding.

More examples:

<div dir="rtl">

دخلتُ المسجِدَ خافِياً

شرِبتُ اللّبَنَ ساخِنًا

</div>

بَابُ اَلتَّمْييز

The Specifying Element

<div dir="rtl">

اَلتَّمْييزُ هُوَ: اَلِاسْمُ المَنْصُوبُ، اَلمُفَسِّرُ لِماَ اِنْبَهَمَ مِنْ اَلذَّوَاتِ، نَحْوَ قَوْلِكَ: (تَصَبَّبَ زَيْدُ عَرَقًا) وَ (تَفَقَّأَ بَكْرٌ شَحمًا) وَ (طَابَ مُحَمَّدٌ نَفْسًا) وَ (اِشْتَرَيْتُ عِشْرِينَ غُلَامًا) وَ (مَلَكْتُ تِسْعِينَ نَعْجَةً) وَ (زَيْدٌ أَكْرَمُ مِنْكَ أَبًا) وَ (أَجْمَلُ مِنْكَ وَجْهًا).

وَلَا يَكُونُ إِلَّا نَكِرَةً، وَلَا يَكُونُ إِلَّا بَعْدَ تَمَامِ الكَلَامِ.

</div>

The accusative of specification: it's a Mansub noun. It explains and clarifies any unclear or uncertain condition regarding the quantity, quality, or the essence. For example:

<div dir="rtl">

وَلَا يَكُونُ إِلَّا نَكِرَةً، وَلَا يَكُونُ إِلَّا بَعْدَ تَمَامِ الكَلَامِ.

</div>

The accusative of specification is always indefinite, and it only comes at the end of the sentence.

The تمييز specifies and clarifies what is ambiguous about the action taking place or the noun it describes.

• The تمييز is always indefinite.
• It always comes at the end of the statement.

How to differentiate between حال and تمييز easily:

The حال always carries the meaning of (في) – in the state of.

For example, Zaid came (in the state of) riding.

Ahmed drank the milk (in the state of) standing up.

As for تمييز it comes with the meaning of (مِن) – of, in, in terms of.

I bought thirteen (of) apples.

I have more than you (in terms of) wealth and children.

More examples:

<div dir="rtl">

وَفَجَّرْنَا الْأَرْضَ عُيُونًا

مَلَكتُ تِسعِينَ نَعجَةً

أَنَا أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا

</div>

<div dir="rtl">

بَابُ اَلاِسْتِثْنَاءِ

</div>

Exception

<div dir="rtl">

وَحُرُوفُ اَلاِسْتِثْنَاءِ ثَمَانِيَةٌ وَهِيَ: إِلَّا، وَغَيْرُ، وَسِوَى، وَسُوَّى، وَسَوَاءُ، وَخَلَا، وَعَدَا، وَحَاشَا.

</div>

Translation: The particles of exception are eight. And they are:

<div dir="rtl">

(إِلَّا), (غَيْرُ) (سِوَى) (سُوَّى), (سَوَاءُ), (خَلَا), (عَدَا), and (حَاشَا).

</div>

<div dir="rtl">

فَالمُسْتَثْنَى بِإِلاَّ يُنْصَبُ إِذَا كَانَ اَلْكَلَامُ تَامًّا مُوجَبًا، نَحْوَ: (قَامَ القَوْمُ إِلَّا زَيْدًا) وَ (خَرَجَ اَلنَّاسُ إِلَّا عَمْرًا) وَإِنْ كَانَ اَلْكَلَامُ مَنْفِيًّا تَامًّا جَازَ فِيهِ اَلْبَدَلُ وَالنَّصْبُ عَلَى اَلاِسْتِثْنَاءِ، نَحْوَ: (مَا قَامَ اَلْقَوْمُ إِلَّا زَيْدُ) وَ (إِلَّا زَيْدًا).

</div>

Translation: The word excepted by illa (إلا) gets nasb if the sentence was positive (affirmative) and complete. For example: (قَامَ القَوْمُ إِلَّا زَيْدًا), (خَرَجَ اَلنَّاسُ إِلَّا عَمْرًا). But if the complete sentence was negative (disaffirmed), the exception could be considered a Badl (apposition) of what it's excepted from. Or it gets a nasb for being exception. For example: (مَا قَامَ اَلْقَوْمُ إِلَّا زَيْدُ) and (إِلَّا زَيْدًا).

<div dir="rtl">

وَإِنْ كَانَ اَلْكَلَامُ نَاقِصًا كَانَ عَلَى حَسَبِ اَلْعَوَامِلِ، نَحْوَ: (مَا قَامَ إِلَّا زَيْدُ) وَ (مَا ضَرَبْتُ إِلَّا زَيْدًا) وَ (مَا مَرَرْتُ إِلَّا بِزَيْدٍ).

</div>

And if the sentence is – when removing the exception – incomplete, the excepted thing's grammatical classification depends on the factors of the sentence. For example: (مَا), (مَا قَامَ إِلَّا زَيْدُ), (ضَرَبْتُ إِلَّا زَيْدًا) and (مَا مَرَرْتُ إِلَّا بِزَيْدٍ).

<div dir="rtl">

وَالمُسْتَثْنَى بِغَيْرٍ، وَسِوَى وَسُوَى، وَسَوَاءٍ مَجْرُورٌ لَا غَيْرُ.

</div>

And the exception by (سَوَاءٍ) (غَيْرٍ), (سِوَى), (سُوَى), and always gets Jarr state.

وَالمُسْتَثْنَى بِخَلا، وَعَدَا، وَحَاشَا يَجُوزُ نَصْبُهُ وَجَرُّهُ، نَحْوَ: (قَامَ القَوْمُ خَلَا زَيْدًا وَزَيْدٍ) وَ(عَدَا عَمْرًا وَعَمْرٍو) وَ(حَاشَا بَكْرًا وَبَكْرٍ).

And the word excepted by (خَلا), (عَدَا), and (حَاشَا) is allowed to get Nasb and Jarr. For example: (حَاشَا بَكْرًا وَبَكْرٍ), and (قَامَ القَوْمُ خَلَا زَيْدًا وَزَيْدٍ), (عَدَا عَمْرًا وَعَمْرٍو).

The Usage of إلا:

The particle إلا can be used in three situations:

Example	State of the Noun after إلا	Type of sentence before إلا
قام القومُ إلا زيدًا	نصب	Complete sentence
ما قامَ القومُ إلا زيدًا	بدل أو نصب	Complete sentence with negation
ما قامَ القومُ إلا زيدٌ		
ما قامَ إلا زيدٌ	The same state it would have without إلا	Partial or incomplete sentence
ما رأيتُ إلا زيدًا		

Now let's look at this in more detail,

1. The إلا after the complete sentence:

This means that the part of the sentence before إلا is a complete sentence by itself, and would remain so if إلا and what comes after it is removed.

If you look at the sentence:

قام القومُ إلا زيدًا

The first part, قام القومُ is a complete and meaningful sentence by itself – the group (of people) stood up.

In this case, the noun after إلا has to be Mansub.

In order for a sentence with إلا to be considered complete, it has to have three elements:

The thing from with the exception is being made + agent of exception + the exception

In a complete exception, all three will be present.

If it is partial exception, then only agent of exception + exception will be present.

2. The إلا after a complete sentence with negation:

If the sentence is complete like in the first case, but with negation as in:

<div dir="rtl">

ما قامَ القومُ إلا

</div>

Then the noun after إلا can take two states:

1. You can treat it as an exception (الاستثناء) and give it Nasb:

<div dir="rtl">

ما قامَ القومُ إلا زيدًا

</div>

2. You can treat it as Badal, and here it takes the state of the element before إلا.

<div dir="rtl">

ما قامَ القومُ إلا زيدٌ

ما مررتُ بأحدٍ إلا زيدٍ

</div>

Therefore you find in one place in the Quran:

<div dir="rtl">

مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ

</div>

And in another:

<div dir="rtl">

فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ

</div>

In the first example, the noun after إلا is treated as 'exception' and in the second a badal.

Keep in mind:

The linguists say, if the things being exempted is not from the same kind as the the thing from which it is exempted, then it should always be Nasb. For example,

<div dir="rtl">

جاء القومُ إلا حِماراً

</div>

3. The إلا after a partial or incomplete sentence:

In this case, the إلا has no effect on the noun after it. The noun takes same the vowel ending it would have if it did not have إلا, based on its place in the sentence.

<div dir="rtl">

ما أكلتُ إلا خُبزًا

ما مررتُ إلا بزيدٍ

ما رأيتُ إلا زيدًا

</div>

Exceptions with

<div dir="rtl">

غيرُ، وسِوى، وسُوى، وسَوَاءُ

</div>

As for these five (غيرُ، وسِوى، وسُوى، وسَوَاءُ) they are nouns and not particles. So when they are used as agents of exception, they will act as the مضاف and the noun after as مضاف إليه. The مضاف إليه is always Majrur/Makhfudh as we will learn in the next section: Makhfudhat Al Asma'

As for the agent of exception itself, it follows the same rules as إلا: Nasb if it is a complete sentence, Nasb or Badal if it is a complete sentence with negation, and Indifference to إلا if is an incomplete sentence.

<div dir="rtl">

قام القوم غيرَ زيدٍ

ما قام القوم غيرَ زيدٍ

</div>

Or

<div dir="rtl">

ما قام القوم غيرُ زيدٍ

ما قام غيرُ زيدٍ

</div>

Exceptions with

<div dir="rtl">

خَلا ، وعَدَا، وحاشا

</div>

These three: خَلا ، وعَدَا، وحاشا can be treated as both particles and verbs at the same time. Based on that, the coming after can be given either Nasb or Khafdh (Jarr) in all cases (without negation).

<div dir="rtl">

قام القوم خلا زيدا

قام القوم خلا زيدٍ

</div>

If ما of negation is added the agent to make it: (ما خَلا ، ما عَدَا، ما حاشا) then it has to be Nasb always.

<div dir="rtl">

قام القوم ما خلا زيدًا

</div>

بَابُ لَا

Absolute Negation

اِعْلَمْ أَنَّ (لَا) تَنْصِبُ اَلنَّكِرَاتِ بِغَيْرِ تَنْوِينٍ إِذَا بَاشَرَتْ اَلنَّكِرَةَ وَلَمْ تَتَكَرَّرْ (لَا) نَحْوَ (لَا رَجُلَ فِي الدَّارِ).

Know that Laa (لا) gives Nasb to the indefinite word that doesn't have Tanween when the word is directly preceded by (لا) and when (لا) isn't repeated. For example: (لَا رَجُلَ فِي الدَّارِ).

فَإِنْ لَمْ تُبَاشِرْهَا وَجَبَ اَلرَّفْعُ وَوَجَبَ تَكْرَارُ (لَا) نَحْوَ (لَا فِي اَلدَّارِ رَجُلٌ وَلَا اِمْرَأَةٌ).

If the word isn't directly preceded by (لا), Raf' (رفع) case is mandatory for the indefinite word. And (لا) must be repeated if another word is negated. For example: (لَا فِي اَلدَّارِ رَجُلٌ وَلَا اِمْرَأَةٌ).

فَإِنْ تَكَرَّرَتْ (لَا) جَازَ إِعْمَالُهَا وَإِلْغَاؤُهَا، فَإِنْ شِئْتَ قُلْتَ: (لَا رَجُلَ فِي اَلدَّارِ وَلَا اِمْرَأَةٌ).

When Laa (لا) is repeated. It's allowed to either activate its effect or neglect it. One can say: (لَا رَجُلٌ فِي اَلدَّارِ وَلَا اِمْرَأَةٌ).

We already learned about the action of لا upon verbs. It is one of the particles of Jazm. Here we are going talk about لا with respect to nouns.

Please note that here we will be using لا with indefinite nouns. And the purpose of this لا is absolute negation. For example:

لا رجلَ في الدار

Which mean there is no man in the house. Not even a single one.

This is what we mean by absolute negation as opposed to specific negation. The noun which is negated in this case is Mansub.

If the noun is definite, then it will be Marfu' instead, and the negation will be specific, as we are negating a specific thing. For example:

لا الرجُلُ في الدار

The man is not in the house.

There are three ways the لا can be used with respect to indefinite nouns:

1. It comes directly before the noun and is not repeated. In this case, it acts exactly like إنّ, except for the tanween. This means that the لا causes the subject to take Nasb and the predicate to take the state of Raf' or Dhamma. However, it does not give the tanween.
This is the case in the example we saw before, لا رجلَ في الدار

2. It does not come directly before the noun. In this case, the noun is given the state of Raf' and the لا is repeated. For example, لا في الدار رجلٌ ولا امرأةٌ

3. It comes directly before the noun and is repeated. In this case, both the above states can be given to it (Nasb without tanween and Raf' with tanween): لا رجلَ في الدار ولا امرأةَلا رجلٌ في الدار ولا امرأةٌ
One of the most common usages of the لا of absolute negation is in the expression:

<div align="center">لاَ إلهَ إلاَّ اللهُ</div>

There is no deity (worthy of worship) other than Allah

<div align="center">## بَابُ المُنَادَى</div>

<div align="center">## Vocative (Agent for Calling)</div>

اَلمُنَادَى خَمْسَةُ أَنْوَاعٍ: المُفْرَدُ اَلعَلَمُ، وَالنَّكِرَةُ اَلمَقْصُودَةُ، وَالنَّكِرَةُ غَيْرُ اَلمَقْصُودَةِ، وَالمُضَافُ، وَالشَّبِيهُ بِالمُضَافِ.

The vocative is five types: the single proper name, the intended indefinite noun, the unintended indefinite noun, the adjunct noun, that which is similar to the adjunct nouns.

فَأَمَّا اَلمُفْرَدُ اَلعَلَمُ وَالنَّكِرَةُ اَلمَقْصُودَةُ فَيُبْنَيَانِ عَلَى اَلضَّمِّ مِنْ غَيْرِ تَنْوِينٍ، نَحْوَ: (يَا زَيْدُ) وَ(يَا رَجُلُ). وَالثَّلَاثَةُ اَلْبَاقِيَةُ مَنْصُوبَةٌ لَا غَيْرُ.

For the single proper name and the intended indefinite, they both are formed or written with Damma without Taween. For example: (يَا زَيْدُ) and (يَا رَجُلُ). And the rest three types always get Nasb state.

The principles of the call in Arabic are as follows:

1. If the what comes after the particle of calling (يا) is singular, and the intended target is specific, then the noun after it take dhamma (or what comes in its place). For example:

<div dir="rtl" align="center">يا محمدُ، يا مريمُ، يا مسلمونَ</div>

2. If the noun is made up of two words, then the first word will always take fatha (or what comes in its place):

<div dir="rtl" align="center">يا معلِّمَ المدريةِ</div>

<div dir="rtl" align="center">يا حافظَ القرآنِ</div>

<div dir="rtl" align="center">يا أصحابَ القريَةِ</div>

Ibn Ajrum mentions things that which resemble compound nouns as well. What is intended by this are situations were two words are linked together, but not as Mudaf and Mudaf Ilaihi. For example:

<div dir="rtl" align="center">يا رحيماً بالعبادِ</div>

<div dir="rtl" align="center">يا جميلاً خَطُّهُ</div>

<div dir="rtl" align="center">يا حافِظاً القرآنَ</div>

As you can see these words are treated with the same rules.

3. If the target of the call is general and not specific, then it is given Nasb. For example,

<div dir="rtl" align="center">يا طالبًا اجْتهِد</div>

O' Student, work hard.

Here you are not calling upon a particular student, but all students in general.

But what if you wanted to address only a specific student in front of you? Then you say:

<div dir="rtl" align="center">يا طالبُ اجْتهِد</div>

More examples:

<div dir="rtl" align="center">يَا جِبَالُ أَوِّبِي مَعَهُ</div>

<div dir="rtl" align="center">يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ</div>

<div dir="rtl" align="center">يَا صَاحِبَيِ السِّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ</div>

<h1 style="text-align:center">بَابُ اَلمَفْعُولِ مِنْ أَجْلِهِ</h1>

<h2 style="text-align:center">The Causative Object</h2>

وَهُوَ اَلِاسْمُ المَنْصُوبُ، اَلَّذِي يُذْكَرُ بَيَانًا لِسَبَبِ وُقُوعِ اَلفِعْلِ، نَحْوَ قَوْلِكَ: (قَامَ زَيْدٌ إِجْلَالًا لِعَمْرٍو) وَ (قَصَدْتُكَ اِبْتِغَاءَ مَعْرُوفِكَ).

It's a Mansub noun. It gets mentioned to explain and clarify the reason why a verb action has occurred. Such as: (قَصَدْتُكَ اِبْتِغَاءَ مَعْرُوفِكَ) and (قَامَ زَيْدٌ إِجْلَالًا لِعَمْرٍو).

As explained in the text, the المفعول لأجله is a noun in the state of Nasb which explains the reason for the action that takes place. It is also known as المفعول له.

You can see this in the examples given in the text. Also, it always takes the form of Masdar.

المفعول لأجله always answers the question: Why?

More examples:

<div style="text-align:center">

وَالَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ

وَلَا تُمْسِكُوهُنَّ ضِرَارًا

قدِمَ المسلمونَ للمدينةِ زيارةً للمسجدِ

</div>

<h1 style="text-align:center">بَابُ اَلمَفْعُولِ مَعَهُ</h1>

<h2 style="text-align:center">The Accompanying Object</h2>

وَهُوَ اَلِاسْمُ اَلمَنْصُوبُ، اَلَّذِي يُذْكَرُ لِبَيَانِ مَنْ فُعِلَ مَعَهُ اَلفِعْلُ، نَحْوَ قَوْلِكَ: (جَاءَ اَلْأَمِيرُ وَالْجَيْشَ) وَ(اِسْتَوَى اَلمَاءُ والْخَشَبَةَ).

It's a Mansub noun. It gets mentioned to explain or clarify the one who has shared the action with the subject. For example: (اِسْتَوَى اَلمَاءُ وَالْخَشَبَةَ) and (جَاءَ اَلْأَمِيرُ وَالْجَيْشَ).

وَأما خَبَرُ (كَانَ) وَأَخَوَاتِهَا، وَاسْمُ (إِنَّ) وَأَخَوَاتِهَا، فَقَدْ تَقَدَّمَ ذِكْرُهُمَا فِي اَلمَرْفُوعَاتِ، وَكَذَلِكَ اَلتَّوَابِعُ، فَقَدْ تَقَدَّمَتْ هُنَاكَ.

As for the predicate of Kana (كان) and its sisters, and the noun of Inn (إن) and its sisters, they were already mentioned and explained in the chapter of Nouns that get Raf (رفع) state. Same for the nouns that follow Mansub nouns (followers).

It is a way of mentioning something along with the action. The و here is known as واو المعية or the و of accompaniment. In this case, this additional object is given the state of Nasb.

The و in the مفعول معه takes the meaning of مع or 'with'

Examples:

<div dir="rtl">

فأجمِعُوا أمرَكم وشُرَكاءَكم

</div>

وشُرَكاءَكم is treated as Maf'ul Ma'ahu here because it cannot be 'Atf on أمرَكم. (Due to the meaning)

<div dir="rtl">

والذين تَبَوَّؤُا الدارَ والإيمانَ

</div>

والإيمانَ is treated as Maf'ul Ma'ahu here because it cannot be 'Atf on الدارَ

<div dir="rtl">

سافرَ خليلٌ والليلَ

</div>

Khalil travelled with the night.

<div dir="rtl">

ما لكَ وسعيداً؟

</div>

What is your problem with Sa'eed?

بَابُ اَلْمَخْفُوضَاتِ مِنْ اَلْأَسْمَاءِ

Nouns that are in the state of Khafdh

اَلْمَخْفُوضَاتُ ثَلَاثَةُ أَنْوَاعٍ: مَخْفُوضٌ بِالْحَرْفِ، وَمَخْفُوضٌ بِالْإِضَافَةِ، وَتَابِعٌ لِلْمَخْفُوضِ.

Nouns in the state of Khafd are three types: Noun that gets Khafd state because of a proposition, noun that gets Khafd state because of adjunct, and a noun that follows the noun in the state of Khafd.

فَأَمَّا الْمَخْفُوضُ بِالْحَرْفِ فَهُوَ مَا يُخْفَضُ بِمِنْ، وَإِلَى، وَعَنْ، وَعَلَى، وَفِي، وَرُبَّ، وَالْبَاءِ، وَالْكَافِ، وَاللاَّمِ، وَبِحُرُوفِ اَلْقَسَمِ، وَهِيَ: اَلْوَاوُ، وَاَلْبَاءُ، وَالتَّاءُ، وَبِوَاوِ رُبَّ، وَبِمُذْ، وَمُنْذُ.

As for the nouns that get Khafd because of a proposition, they are the nouns that follow the following particles: (مِنْ،), (إِلَى), (عَنْ), (عَلَى), (فِي), (رُبَّ), (الْبَاءِ), (الْكَافِ), (اللاَّمِ), and the particles of Oath: (اَلْوَاوُ), (اَلْبَاءُ), (التَّاءُ), (بِوَاوِ رُبَّ), (بِمُذْ), and (مُنْذُ).

وَأَمَّا مَا يُخْفَضُ بِالْإِضَافَةِ، فَنَحْوُ قَوْلِكَ: (غُلَامُ زَيْدٍ) وَهُوَ عَلَى قِسْمَيْنِ مَا يُقَدَّرُ بِاللاَّمِ، وَمَا يُقَدَّرُ بِمِنْ، فَالَّذِي يُقَدَّرُ بِاللاَّمِ، نَحْوُ: (غُلَامُ زَيْدٍ) وَاَلَّذِي يُقَدَّرُ بِمِنْ، نَحْوُ: (ثَوْبُ خَزٍّ) وَ(بَابُ سَاجٍ) وَ(خَاتَمُ حَدِيدٍ).

As for the nouns that get Khafd because of an adjunct such as (غُلَامُ زَيْدٍ). And this type consists of two groups, the one which implies the particle Lam (لام) such as: (غُلَامُ زَيْدٍ). And the one which implies the particle Min (من) such as: (ثَوْبُ خَزٍّ), (بَابُ سَاجٍ), and (خَاتَمُ حَدِيدٍ).

تَمَّ بِحَمْدِ الله.

Completed with all thanks and praise to Al-Mighty Allah.

The Makhfudhat are very straightforward and the concise explanation in the text is sufficient.

The تابع للمخفوض are:

1. Na'at
2. 'Atf
3. Tawkeed
4. Badal

All of which we have learned under Marfu'at. If these follow an element that is in the state of Khafdh then they take Khafdh as well.

For example,

<div dir="rtl">

مررتُ بزيدٍ وعَمرٍو

بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ

</div>

More examples:

<div dir="rtl">

أخذتُ الكتابَ من زيدٍ

ما رأْتُهُ مُذْ أَمَمسٍ

رأيتُ غُلامَ زيدٍ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

</div>

And with that, we have reached the end of the Ajrumiyyah. These are the core concepts of I'rab. With a deep understanding of all the text, reading the Matn multiple times and even memorising it. can be very beneficial for the beginner.

You will find yourself going back to these core concepts for the remainder of your Arabic journey.

All praise and blessings are due to Allah the Almighty,

peace and blessings be upon the Prophet.

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